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CHARACTER FORMING IN SCHOOL

C. H. ELLIS

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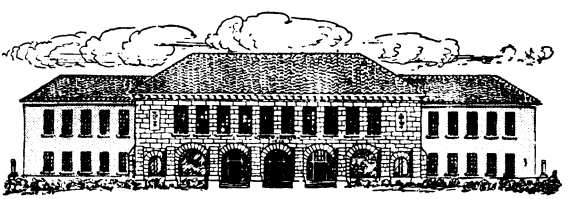

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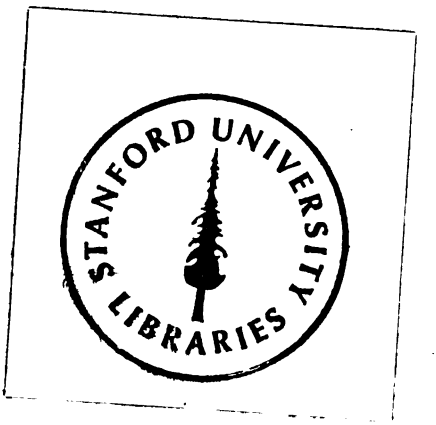
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CHARACTER FORMING IN SCHOOL

CHARACTER FORMING IN SCHOOL

BY

F. H. ELLIS

WARLEY ROAD SCHOOL, HALIFAX

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another soul would reach.
It needs the overflow of heart
To give the lips full speech.

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PREFACE

We shall be what you will make us.
Make us wise and make us good;
Make us strong for time of trial,
Teach us temperance, self-denial,
Patience, kindness, fortitude.

EVERY book on education asserts that character building is the chief function of the teacher. The more recent the book, the more emphatic the assertion; and every thoughtful teacher endorses the statement. Of course, now that it is an accepted axiom, the wise can say that Plato definitely taught it, that Pestalozzi and Froebel had that ideal constantly in view, and that Herbart insisted that all instruction which does not develop character is useless.

The following pages have been compiled to show how the theory has become practice in a large elementary school, the ages of the children ranging from three to fourteen years of age.

The lessons are printed, just as they were prepared and given by the teacher. The weekly "schemes" are copied from the teachers' notebooks, and the compositions are those done by the children during the week they have been studying and practising the particular Thought they have written upon.

In no instance has the wording of the children's essays been altered, but errors in spelling and grammar have been corrected. The essays are only printed to show that

the children have assimilated the teachings given and have "ideas of self-discipline, which follow, when they have thoroughly grasped the moral instruction given."[1]

In the infants' school, a thought for one month only is taken. The teaching there is of a very concrete character, and very positive—preparatory for the teaching to be given in the upper school.

A scheme of work is printed for the infants' school to show how the ethical idea permeates all the work.

My sincere thanks are due to the staff of my school for assisting in the compilation of this little book, and in loyally carrying out the ideas embodied in it.

Grateful acknowledgments are also due to the following authors and publishers for permission to use their poems and songs :—

The Songs and Music of Frederick Froebel's Mother Play. Prepared and arranged by Susan E. Blow. Publisher : Edward Arnold, 37 Bedford Street, Strand, London.

Songs for Little Children. Composed and arranged by Eleanor Smith. Published by J. Curwen and Sons.

Chimes for Children. By B. and R. W. Hawkins. Published by W. and R. Chambers.

The Lotus Song Book. Katherine Thigley, Raja Yoga School, Point Loma, California.

Songs of Happy Life. Published by Geo. Bell and Sons.

Music for the Kindergarten. By Eleanor Heerwart. Boosey and Co.

Golden Boat Action Song. By L. Ormiston Chant. Published by J. Curwen and Sons.

Peeps at Playtime. Published by Chas. Dibble.

All the Year Round. Strong. Ginn and Co.

[1] Dr. Sophie Bryant.

CONTENTS

INFANTS' SCHOOL

	PAGE
INTRODUCTION	1
CORRELATION FOR FOUR MONTHS { JANUARY, FEBRUARY, MARCH, APRIL }	13
ONE WEEK'S WORK—CENTRAL THOUGHT: LOVE	21
ONE MONTH'S CORRELATION „ „	23
ONE WEEK'S WORK „ OBEDIENCE	27
ONE MONTH'S CORRELATION „ „	29
ONE WEEK'S WORK „ UNSELFISHNESS	33
ONE MONTH'S CORRELATION „ „	36
ONE WEEK'S WORK „ COURAGE	45
ONE MONTH'S CORRELATION „ „	48
ONE WEEK'S WORK „ SELF-CONTROL	51
ONE MONTH'S CORRELATION „ „	53
ONE WEEK'S WORK „ HARMONY	59
ONE MONTH'S CORRELATION „ „	62
ONE WEEK'S WORK „ JOY	65
ONE MONTH'S CORRELATION „ „	67
STORY—EARTH STARS	71
GAME—STORY DRAMATIZED	75
MUSIC FOR GAME	79
NATURE TALK—"FEBRUARY'S HELPERS"	87

PAGE

STORY—"THE LITTLE SNOW FAIRIES" . . . 92
GAME—STORY DRAMATIZED 94
MUSIC FOR GAME 97
REFERENCE BOOKS 98

GIRLS' SCHOOL

TABLE OF WEEKLY THOUGHTS 105
SUGGESTIONS TO HEAD TEACHERS 110
RESOLUTIONS 113
SELF-REVERENCE 115
SELF-KNOWLEDGE 116
SELF-CONTROL 118
HARMONY 120
JOY 121
IDEALS 122
LOYALTY 124
ALTRUISM 125
SELF-RELIANCE 126
TEMPERANCE 127
DRUDGERY 128
GENTLENESS 130
THANKFULNESS 131
OBEDIENCE 132
GOODWILL 133
PERSEVERANCE 134
TRUTHFULNESS 135
CO-OPERATION 136
STANDARD VI—TEACHER'S WEEKLY SCHEME OF LESSONS (CO-OPERATION) 142
STANDARD IV „ „ „ (CO-OPERATION) 146
STANDARD II „ „ „ „ 149

PAGE

LESSON ON DOMESTIC ECONOMY 153
„ HISTORY 157
„ GRAMMAR 161
„ FERTILIZATION 163
„ DRILL 169
„ GEOGRAPHY 173
CHILDREN'S COMPOSITIONS ON CO-OPERATION . . 175
TEACHERS' WEEKLY SCHEME OF LESSONS (TEMPERANCE) 189
CHILDREN'S COMPOSITIONS ON TEMPERANCE . . 192
TEACHERS' WEEKLY SCHEME OF LESSONS (HARMONY) . 199
CHILDREN'S COMPOSITIONS ON HARMONY . . . 202
LIST OF POEMS SUITABLE FOR ETHICAL TEACHING . 207
SHORT NOTES ON SOME OF THE CHARACTER STUDIES . 211

LIST OF ILLUSTRATIONS

	PAGE
Mural Painting of St. George in Classroom	5
The Façade of the Temple	10
Class having Talk on St. George	20
Story—Ceres and Proserpina	38
Story—Rikki-Tikki, from "The Jungle Book"	40
Warrior Song, with Mural Painting of St. George	44
Wall of Classroom	56
Game—Earth Stars	74
Plan of Game	78
Calendar for February	86
Story—"The Little Snow Fairies"	93
Balance Movements to teach Self-Control	101
Mural Painting in Classroom	112
The School Motto over Arch	137
Result of Nature Lesson	167
Co-operation through Drill	171
Entrance to Hall of School	185
Familiar Quotations.	213

CHARACTER FORMING IN SCHOOL

INTRODUCTION

"A man's character and conduct will always be according to his education."—PLATO.

"We had better seek for a system, which will develop honest men. Let us reform our schools."—RUSKIN.

Carlyle says to the teacher :—

"The latest gospel in this world is Know thy work and do it: know what thou can'st work at and work at it, like a Hercules.

"Consider how, even in the meanest sorts of Labour, the whole Soul of a man is compressed into a kind of real harmony, the instant he sets himself to work."

EVERY week the work of the upper school is based on what we have learned to call a "Thought." It also forms the connecting link between all the lessons, besides having for its real object the inculcating of morals. The object of taking a Thought or Ideal of conduct is to train the child to think about character. The ideal has been given, and throughout the week, and whenever possible in every lesson, the Thought is reiterated, until the desire to *be* as the Ideal has become a habit. "As a man thinketh, so is he." The child thinks about the Ideal, desires it and then expresses the thought in conduct. Plato says that "imitations, if from earliest youth they be continued onwards for a long time, are established into the manners and natural temper, whether

they be gestures, or tones of the voice, or modes of thinking." Again, Ruskin, in one of his lectures on Art, says: "Men are to be educated in wholesome *habit*."

Some of these Thoughts are Self-Control, Honour, Courage, Temperance, etc. Definite lessons on the abstract Thought are never given. The Thought is brought in where possible in every lesson. The literature lesson, as a rule, is entirely devoted to illustrating the Thought; and the reading lesson, essay writing, naturally will bear upon it. In subjects such as geography, history, arithmetic, it may or may not be possible to touch upon the Thought, but it depends very largely upon the teacher. If a teacher is really anxious to enforce a moral truth, the difficulty is not how to introduce it into the lessons, but how to make it a part of every lesson, without interfering unduly with the subject in hand, and how to instil the moral idea in the child's mind so that it stimulates his mind to action—sets it working and makes it the parent of kindred ideas. In the *Upton Letters*, Benson says: "One can't possibly extirpate weaknesses by trying to crush them; one must build up vitality, and interest, and capacity."

It is not always the class that can answer the best, or the child who writes the best composition on the Thought, who are putting it most into practice. It will be seen that week by week the children's ideas grow with the regular succession of Thoughts which are brought into relation with each other.

Head teachers must arouse the enthusiasm of their staff if they want moral instruction given thoroughly. It can be taught from the head and sound well, but as a practical thing it will be useless. As I will show, in the working out of the scheme, the head teacher gives out the "Thought," the keynote of the ethical instruction, and orally or by writing points out the fundamentals to be noted week by week.

This should not be done without preparation: the head teacher should be quite sure of the ground to be covered before issuing the outline of the scheme to the staff of the school.

Whatever we name the ethical teaching given, whether self-reverence, purity, temperance, or honour, we find that the basis of all is "self-control." The children soon realize that the hardest and most important thing to control is the mind—their thoughts. Frequent practice is given in controlling eyes, hands, and other parts of the body, and the teacher knows when *they* are under control; but the children alone know when they have control over their thoughts. The "Thought" taken for the week or for the time specified, is the one that must control all the others. It was this reason that suggested the word "Thought" for the ethical instruction.

Realizing that self-control is the basis of all ethical instruction, the teaching is begun as soon as the children enter the infants' school. By means of pictures, stories, games, and songs, and by using concrete forms for the abstract ideas embodied, it will be found possible to implant the germ of the truth in the infantile mind, for as Plato said, "The beginning of every work is of the greatest importance, especially to any one young and tender, for then truly, in the easiest manner, is formed and taken on the impression which one inclines to imprint on every individual . . . and whatever opinions he receives at such an age are with difficulty washed away, and are generally indelible."

In every classroom in the infants' school there is a picture of "St. George and the Dragon"—a large mural painting. The little ones are taught that St. George was a brave warrior who killed the dragon, because it was greedy and selfish. They must be warriors like St. George and kill any dragons that keep them from being brave and good. The names of some of these dragons are bad

temper, disobedience, greediness, sulkiness, and laziness. Teachers will show them how to kill these dragons.

The greedy dragon is killed by helping and sharing.

The bad temper dragon is killed by smiling.

The disobedient dragon is killed by doing as they are told.

The lazy dragon is killed by doing some work right away; and so on.

This is a daily lesson, or, I should say, a continuous lesson. It becomes part and parcel of the children's life, and forms a solid basis upon which we can work when they are drafted into the upper school. There they are taught that their faults belong to their lower nature, which it is their duty to conquer.

The aim of the ethical training is to make the children realize that they possess two natures, a carnal and a spiritual one, and that they have the power within themselves to make the spiritual or Higher Self dominate the carnal or lower self. Carlyle has said, "We must not forget the clothing of the idea, for the idea itself." And teachers must not forget the end in view when giving moral instruction, for "character is not a series of moral lacks or moral possessions, but an expression of inner being."

. . . . .

The body grows silently, slowly, and harmoniously, like Solomon's temple, every thought, word, and action having some effect upon its growth. Great care must be taken to keep it pure and holy.

The Voice from within will help all those who listen to it to distinguish right from wrong; they will have what Solomon asked for: "an understanding heart to discern good from bad."

Solomon shows evidence of this wisdom by making

ecember
THIS IS
ST GEORGE
HE IS
KILLING
THE DRAGON
WE MUST
KILL OUR
DRAGONS
ARE
SELFISHNESS
LAZINESS
DISOBEDIENCE
BAD TEMPER

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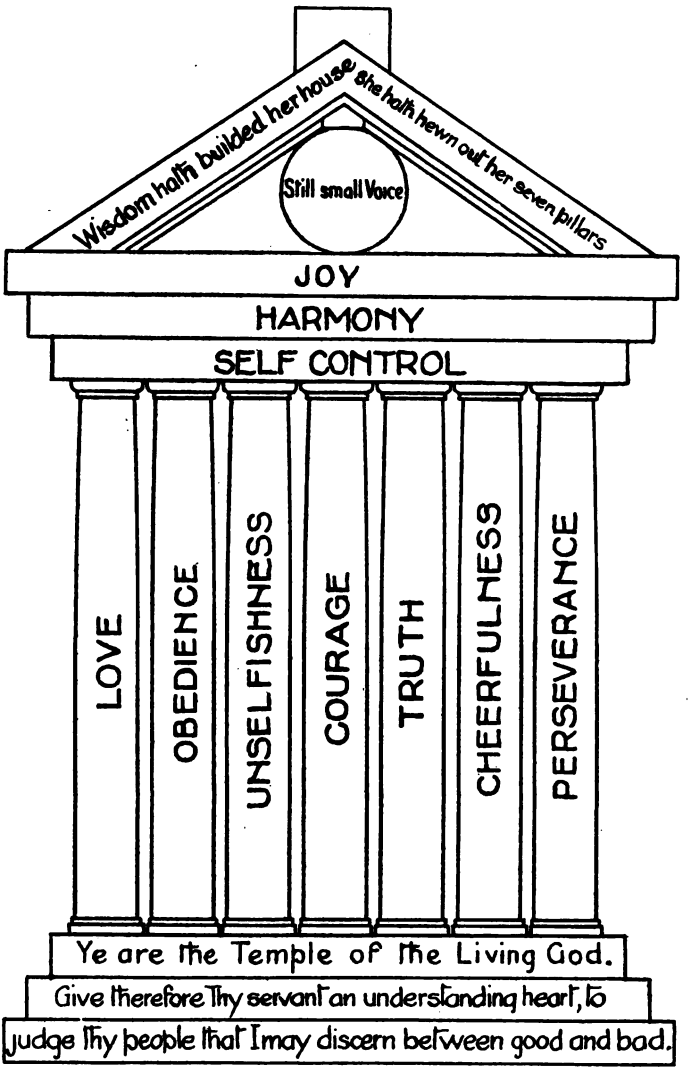
preparations for the building of the temple for which his father David had collected materials.

No effort was too great, no material too costly, to make the temple beautiful and perfect. We also are to aim at perfection, for the command has been given, "Be ye perfect."

The pillars of *our* temple are composed of the "Thoughts" we have been taking and practising.

Emerson says: "A man is the façade of the temple wherein all wisdom and all good abide. What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but rather misrepresents himself. Him we do not respect, but the soul whose organ he is, would he let it appear through his actions, would make our knees bend."

FLORENCE HOWARD ELLIS.



This should be copied on a large sheet for class purposes.

THE "THOUGHT" IN THE KINDERGARTEN

"Imitations, if from earliest youth they be continued onwards for a long time, are established into the manners and natural temper, whether they be gestures, or tones of the voice, or modes of thinking."

PLATO.

"O Lord, send unto us and teach us what we shall do unto the child."—Judges xiii. 8.

CORRELATION OF WORK FOR FOUR MONTHS

" A robin redbreast in a cage,
Puts all heaven in a rage.
A dove-house filled with doves and pigeons,
Shudders hell through all its regions.
A dog, starved at his master's gate,
Predicts the ruin of the state.
He who shall hurt the little wren
Shall never be beloved by men."—BLAKE.

JANUARY.

Thought.	Motto.	Scripture and Hymns.	Literature and Songs.	Expression Work.	Daily Talks.
LOVE.	1. "Little children love one another." 2.*"' He prayeth best who loveth best All things both great and small, For the dear God who loveth us, He made and loveth all." 3.†On streets, in homes, and schools, Be loving, gentle, brave, Be to yourselves and others true. From wrong God's creatures save. Be courteous, kind to all; Keep on life's bright, true side, Spread honour, truth, and kindness round, In peace and love abide.	1. The building of the temple. 2. Christ blessing the children. 3. Story of Moses. *Hymns.* I. Band of Mercy Hymn. II. 1. In our dear Lord's garden Planted here below, Many tiny flowerets In sweet beauty grow. 2. Nothing is too little For His gentle care, Nothing is too lowly In His love to share. 3. Jesus calls the children, Children such as we, Blessed them when their mothers Brought them to His knee.	*Stories.* 1. Philemon and Baucis. 2. Pope Gregory and the Angles. 3. Hiawatha's Wrestling. *Recitations.* 1. Bird Thoughts. 2. *Hiawatha's Wrestling.* Tall and beautiful he stood there, In his garments green and yellow; To and fro his plumes above him, Waved and nodded with his breathing, And the sweat of the encounter, Stood like drops of dew upon him. *Songs.* 1. The happy family. 2. The tree was cold. 3. Warriors of the golden cord. 4. Busy workers.	*Games.* Stories dramatized. "The tree was cold." Songs dramatized. *Drawing.* House, hats, fence, gate, buds, turnip. *Folding and Tearing and Cutting.* Towel, tablecloth, mat, fence, gate, carrot. *Modelling in Clay.* Cottage loaf, turnip, chestnut twig and buds. *Organized Games.* 1. Number game played like stations. 2. "All around the village." 3. Play with the doll's house: bed-making.	Love in the home— i. For parents. ii. For brothers and sisters. Love in school— i. For teachers. ii. For school-fellows. iii. For all living creatures (B. of Mercy Pledge). Love of Mother Nature for her children— sends rain and sun to help trees and flowers to grow.

Reference Books: Greek Myths—Philemon and Baucis; Strong's Autumn—Hiawatha's Wrestling; Froebel's Mother Play (S. E. Blow)—*Song*, Family Life: *Recitation*, Bird Thoughts.

* Loving verse—"He prayeth best," etc.

† Band of Mercy Hymn—"On streets, in homes and schools."

FEBRUARY.

Thought.	Motto.	Scripture and Hymns.	Literature and Songs.	Expression Work.	Daily Talks.
OBEDIENCE.	1. "I promise to be kind to all living creatures." 2. "Children obey your parents."	1. Vision of Solomon—(power to discern between good and bad). 2. Story of Samuel. 3. Boy Jesus. *Hymns.* 1. Hushed was the evening hymn, The temple courts were dark, The lamp was burning dim Before the sacred ark, When suddenly a voice divine Rang through the silence of the shrine. 2. Loving Verse.	*Stories.* Earth Stars. Snow Fairies. Birds of Killingworth. Bag of Winds. *Recitations.* "A million little diamonds." "He prayeth best." "I saw you toss." *Songs.* 1. "O look at the moon." 2. "Pretty little snowflakes." 3. "Welcome, little robin." 4. Raindrop Song. *Marching Song.* "Brothers we."	*Games.* Stories and Songs dramatized. *Drawing.* Moon shapes, star, windmill, umbrella, tulip, snowdrop, crocus, robin. *Folding, Tearing, and Cutting.* Moon shapes, star, umbrella, kite, weather-vane, tulip, windmill, crocus. *Modelling in Clay.* Bird's nest and eggs, bulb, basket. *Organized Games.* Jolly Miller. Oats and beans and barley. Top-spinning. Shuttlecock and battledore.	Obedience to "still small voice" which tells us what is right and wrong. Obedience at home to parents, at school to teachers. Obedience of nature to natural laws: i. Rising and setting of sun, moon, and stars. ii. Regular recurrence of day and night. iii. The seasons.

Reference Books: Froebel's Mother Play—"O look at the moon"; "I saw you toss the kites on high." Strong's "Spring"—Earth Stars (Legend of the Dandelion). Strong's "Winter"—Snow Fairies. Eleanor Smith's "Song and Game Books"—"Welcome, little robin"; "Pretty little snowflakes." Golden Boat Song (Mrs. O. Chant). Raindrop Song. Greek Myths—Bag of Winds; Tales of a Wayside Inn (Longfellow)—Birds of Killingworth; Band of Mercy Pledge—"I promise to be kind to all living creatures, and will try to make others the same."

Special Celebrations: 1. Shrove Tuesday. 2. Valentine's Day.

MARCH.

Thought.	Motto.	Scripture and Hymns.	Literature and Songs.	Expression Work.	Daily Talks.
UNSELFISHNESS. (Helping and Sharing.)	1. Stand by the weak and small, And speak up for the right, Be as God's sunbeams everywhere, And make the world more bright. 2. "Do the work that's nearest, Though 'tis dull at whiles, Helping when you meet them Lame dogs over stiles." 3. Would you know what foes we seek As we march so steady? Why they're dragons fierce and strong, For the battle ready. 4. Selfishness and wrong they're called, And we love them never, Fight them boldly every day Till they're gone for ever.	*Christ's Wonderful Works.* 1. Feeding the five thousand. 2. The healing of the lame man. 3. Miriam's help in watching Moses. *Hymns.* 1. *New Hymn—* God bless our parting band, we pray, Help us to keep our pledge each day. Be kind to living creatures all, Both dumb and human, great and small. 2. See previous months. *Vesper—* Wearily at daylight's close.	*Stories.* 1. Birds of Killingworth 2. Up town and down town. 3. Ceres and Proserpina. 4. Hiawatha's Childhood. *Recitations.* 1. Bird Thoughts. 2. Wonderful World. *Songs.* 1. Birdies in the Greenwood. 2. Spring Flowers. 3. Rain Shower. 4. March Winds.	*Games.* Dramatize "Ceres and Proserpina." Dramatize "Birdies in the Greenwood." Dramatize Spring Flowers. Dramatize Birds of Killingworth. *Drawing.* Bird, eggs, basket, St. Patrick's flag, snail, bee. *Folding, Tearing, and Cutting.* Bird's nest, basket, wigwam. *Modelling in Clay.* Bird's nest (rook), snowdrop snail, bulb. *Organised Games.* 1. In and out the window. 2. Oranges and Lemons.	Helping and sharing at home— running errands. Helping at school— by attending to lessons, taking care of little children. Caring for all dumb creatures, great and small. Examples set us by birds— building nest and feeding young ones.

Reference Books: Greek Myths—Ceres and Proserpina; Legends of Greece and Rome—Wonderful World. Music for the Kindergarten (Heerwart)—Birdies in the Greenwood; Spring Flowers. Game and Song Book (Eleanor Smith)—Rain Shower.

APRIL.

Thought.	Motto.	Scripture and Hymns.	Literature and Songs.	Expression Work.	Daily Talks.
COURAGE.	1. "Fight them boldly every day Till they're gone for ever." 2. "Be loving, gentle, brave." 3. "Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, And dare to make it known."	1. David, Goliath. 2. Nehemiah building the city walls of Jerusalem. 3. Daniel in the lions' den. *Hymns.* 1. *Lucy Larcom's Hymn*— "I said it on the meadow path, I said it on the mountain stair; The best things any mortal hath, Are those which every mortal shares." 2. Buttercups and Daisies.	*Stories.* 1. Birds of Killingworth. 2. Five peas in a pod. 3. Latona. 4. Hyacinthus. 5. Story of St. George. 6. Grace Darling. *Recitations.* 1. Daffodils (Wordsworth). 2. Heigh ho! daisies and buttercups. 3. Hiawatha— Till at length a small green feather From the earth shot slowly upward, Then another and another. And before the summer ended, Stood the maize in all its beauty, With its shining robes around it, And its long, soft, yellow tresses, And in rapture Hiawatha Cried aloud, "It is Mondamin, Yes, the friend of man, Mondamin!" *Reading.* Use of flowers (M. Howitt) Laughing Chorus.	*Games.* Stories and Songs dramatized. *Drawing.* Daffodil, crocus, tadpole, frog, bird, boat and oars. *Folding, Tearing, and Cutting.* Daffodil, crocus (bud, leaf, flower), tadpole and frog, bird-folding, boat and oars. *Modelling in Clay.* 1. Bulb and bud of daffodil. 2. Frog's eggs and tadpoles. 3. Peas in a pod. 4. Boat. *Organized Games.* Shall we show you now the farmer? Blowing game with paper frogs made by children.	Courage to fight our dragons and so become warriors like St. George. Courage to "stand by the weak and small," and to always speak the truth. Daffodil as an example of courage — braves March winds — our warrior flower because of its strong stalk and sword-like leaves.

Reference Books: Stories—1. Greek Myths. 2. Hans Andersen's Fairy Stories. *Recitations*—1. Wordsworth's Poems. 2. Longfellow's Poems. *Songs*—1. Songs for Little Children (Eleanor Smith). 2. Lotus Song Book.

LOVE

"There is the intense instinct of love, which, rightly disciplined, maintains all the sanctities of life, and, misdirected, undermines them."—RUSKIN.

OF TR

One Week's Work.

CENTRAL THOUGHT:

Love.

Mottoes. "Little children, love one another."

"On streets, in homes and schools,
Be loving, gentle, brave."

"He prayeth best who loveth best."

Daily Talks. (*a*) *Ethical.* Explain that the first pillar in our temple is called love, and it is the most beautiful of all the pillars.

Refer to "Loving Verse" and show that by loving even the smallest creatures, our love for each other will grow stronger.

Repeat "Band of Mercy" pledge daily and encourage children to look for opportunities of showing their love, "On streets, in homes, and schools."

If we try to make this pillar of love strong, we shall be able to build other pillars, and so make our temple a fitting place for the "Still Small Voice" to dwell in.

Scripture. *Story of Moses.* Great love of the mother for her child is shown when, at great risk to herself, she hid him three months. Again, in her anxiety that no harm should come to her child, she set Miriam to watch the cradle in the rushes.

Hymns. "In our dear Lord's garden."

"He prayeth best who loveth best."

This hymn teaches that the smallest of God's creatures is worthy of our love. The Band of Mercy pledge explains this hymn and encourages children to love all animals. "I promise to be kind to *all* living creatures."

Daily Talks. (*b*) *Nature. Family Life.*

1. *Our home.*

House, of what built—stone, brick, wood; work of mason, joiner, plumber.

Furniture, tables, chairs, sofa.

People.

i. Father, mother, children—work of each.

ii. Food—bread, meat—source of chief articles of food.

iii. Clothes—woollen, cotton, leather.

{Wool from sheep.
Cotton from plant.
Leather from cow.

Literature.	Songs and Games.	Occupations.	Pictures.
Story. Philemon and Baucis (Myths). The story teaches a lesson in hospitality which should spring from love in the home. *Recitation.* Mother and child.	Mother and child. The family (Blow). Happy brothers and sisters (Blow). *Games.* 1. Story dramatized. 2. The trades. Half a dozen children will represent a trade, e g. joiner, and will show how they do their work by simple movements. A song or recitation will be taken between each trade.	*Tearing, Folding, and Cutting.* Towels, table-cloth, mat, chair. *Drawing.* House, simple positions of hat, cup, tumbler. *Modelling.* Cottage loaf, building house, tables, etc. Gift III. Fire-lighting. Bed-making. Setting table.	Moses in the bulrushes. Madonna and child. Child Samuel. Madame le Brun.

JANUARY.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures.
LOVE. *Motto.* 1. Little children love one another. 2. Loving verse. 3. Band of Mercy Hymn. *Scripture* and Hymns. 1. The building of the temple. 2. Christ blessing the children. 3. Story of Moses. *Hymns.* 1. "In our dear Lord's garden." 2. Band of Mercy Hymn.	1. Family life. 2. Buds and winter shoots. 3. Nature's Forethought. 4. Nature's Provisions for cold weather (observations to be made during a walk). *Motto for Monthly Calendar or Nature Record.* "January brings the snow, Makes our feet and fingers glow."	*Stories.* 1. Philemon and Baucis. 2. Pope Gregory and the Angles. 3. Hiawatha's Wrestling. *Recitations.* 1. Bird Thoughts. 2. Hiawatha's Wrestling. "Tall . . . . him." Six lines to be taught. Dress up child with head-gear of plumes and green and yellow garment.	*Songs.* 1. The happy family. 2. The tree was cold. 3. Warriors of the golden cord. 4. Busy workers. *Games.* Stories dramatized. Songs dramatized. ("The tree was cold.") *Organised Games.* 1. Number game played like "Stations." 2. "All around the village."	1. *Drawing.* House, hats, fence, gate, buds, turnip. 2. *Folding, Tearing, and Cutting.* Towel, tablecloth, mat, fence, gate, carrot. 3. *Modelling in Clay.* Cottage loaf, turnip, chestnut twig and bud. 4. Play with the doll's house. 5. Nursing and dressing dolly. 6. Bed-making.	1. Child Samuel. 2. Madonna and child. 3. Madame le Brun. 4. Beauty and the Beast. (MacWhirter.) *Mural Paintings.* Twigs of beech, oak, and horse-chestnut showing winter buds.

OBEDIENCE

"It is good for a man that he 'wear the yoke in his youth'; for the reins may then be of silken thread; and with sweet chime of silver bells at the bridle."—RUSKIN.

One Week's Work.

CENTRAL THOUGHT:

Obedience.

Motto. "I promise to be kind to all living creatures, and will try to make others the same."

Daily Talks. (*a*) *Ethical.* This month we are taking another pillar in our temple—Obedience. As we are trying to make our bodies (or, as we are going to call them, our temples) fit for the "Still Small Voice" to live in, we must learn to obey that Voice. It will teach us the difference between right and wrong. We shall often have a dragon called "disobedience" to fight, but if we listen to this "Voice" it will help us to kill this dragon, as St. George did.

Tell story of George Washington, and show how he obeyed his father's command although in doing so he suffered.

Show then how nature obeys the "Still Small Voice." The sun does not forget to rise and set, the rain does not forget to fall or the plants to grow. The seasons come round each year, thus obeying the same Voice.

Scripture. *Story of Samuel.*

Samuel was—

(1) Obedient to Eli—in his daily work in the temple.

(2) Obedient to God—he carried out God's command in giving His message to Eli.

Hymns. "Hushed was the evening hymn."

The hymn shows how Samuel was both loving and obedient.

"Like him to answer at Thy call,
[i.e. Still Small Voice
And to obey Thee first of all."

Daily Talks. (*b*) *Nature. Order in Nature.*

Whole appearance of nature orderly—result of obedience to laws.

Day and night occur in regular order. Teach points of compass.

The seasons follow same order.

Spring—time of growing.
Summer—continuation of growth.
Autumn—ingathering of fruits.
Winter—snow and frost: their work.

Gathering and observation of twigs.

Note.—Arrangement of buds on stem.

Arrangement of scales on buds.

Kinds of buds and scales on oak, elm, ash beech trees.

Draw attention to the neatness of nature's work, with the result that there is no waste.

Literature.	Songs and Games.	Occupations.
Story. Earth Stars. The story tells of many tiny stars, which disobeyed their mother the moon, and were punished by being sent to the earth, where they grew as dandelions, or "earth stars." *Recitation.* "A million little diamonds." The raindrops, like the sunbeams, do their work in obedience to the voice of Nature.	O look at the moon! "Last week she was small and shaped like a bow, But now she's grown big and round as an O." *The Sunbeams.* In obedience to Nature's command the sunbeams come to the earth to make the flowers grow, and help us to be bright and happy. *Game.* Story dramatized. The song will be sung during the game, and at the end of the game a child will recite "A million little diamonds," because the raindrops also helped to make the "earth stars" beautiful.	*Tearing, Folding, and Cutting.* Moon shapes, star. *Drawing.* Moon shapes, stars, dandelion leaf. *Modelling.* Moon shapes. ○ D ☽ Children will make simple sketch illustrating story. A fence, gate, moon, and stars being introduced. The former drawing copies will thus be revised, and the story impressed more strongly than by simple repetition.

FEBRUARY.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures
OBEDIENCE. *Mottoes.* 1. "I promise to be kind to all living creatures." 2. "Children, obey your parents." *Scripture.* 1. Vision of Solomon. 2. Jesus as a boy. 3. Story of Samuel. *Hymns.* 1. "Hushed was the evening hymn." 2. "We are wise because we know, Gladness makes the great worlds go On their duties gladly done. By their swing around the sun."	1. Order in Nature. 2. February's Helpers. 3. Birds we know. 4. Wind and its work. *Motto for Monthly Calendar or Nature Records—* "February brings the rain, Thaws the frozen pond again."	*Stories.* 1. Earth Stars. 2. Snow Fairies. 3. Birds of Killingworth. 4. Bag of Winds. *Recitations* 1. "I saw you toss." 2. A million little diamonds. 3. "He prayeth well who loveth well." *Reading.* Selections from Hiawatha. A child's wishes. The windmill.	*Songs.* 1. O look at the moon! 2. The sunbeams. 3. Pretty little snowflakes. 4. Welcome, little robin. 5. Windmill. Weather-vane. The wind. *Games.* Snowflakes. Birds of Killingworth dramatized. *Organized Games.* Jolly miller. Flying kites. Top-spinning. Shuttlecock and battledore.	*Drawing.* Moon shapes, star, snowdrop, sparrow, basket, windmill, kite, weather-vane, umbrella. *Paper Tearing, Folding, and Cutting.* Moon shapes, star, windmill, weather-vane, umbrella. *Modelling in Clay.* Bird's nest and eggs. Basket. Bird cage.	*Mural Paintings.* Robin. Thrush. Swallow. Sparrow. Chaffinch.

Special Days: 1. *Shrove Tuesday*—Old custom of playing games on village green. 2. *February 14th*, Valentine Day—Spring is coming; Mother Nature's children prepare for her coming.

Reference Books: Strong's "Spring"—Earth Stars. Strong's "Winter"—Snow Fairies. Greek Myths—Bag of Winds. S. E. Blow—"O look at the moon," Windmill, Weather-vane, Wind. E. Smith—"Pretty little snowflakes"; "Welcome, little robin"; "The Sunbeams."

UNSELFISHNESS (HELPING AND SHARING)

" God is so good. He wears a fold
Of heaven and earth across His face,
Like secrets kept, for love, untold.

" But still I feel that His embrace
Slides down by thrills through all things made,
Through sight and sound of every place."

E. B. BROWNING.

One Week's Work.

CENTRAL THOUGHT:

Unselfishness (Helping and Sharing).

Motto. "Stand by the weak and small."
Band of Mercy Hymn.

"Do the work that's nearest,
Though it's dull at whiles,
Helping when you see them
Lame dogs over stiles."

"Would you know what foes we seek?

. . . . .

"Selfishness and wrong they're called,
And we love them never.
Fight them boldly every day,
Till they're gone for ever."
Warrior Song.

Daily Talks. (*a*) *Ethical.* Our new thought is unselfishness, or helping and sharing. St. George was both brave and unselfish, and he helped the people by killing the dragon, which was selfish and greedy. We have a dragon called selfishness, which can only be killed by helping and sharing. We must try again and again to become its master, and then we shall be warriors like St. George.

Tell the two stories of Florence Nightingale.

(1) As a child she helped a poor dog with a broken leg.

(2) As a woman she went to nurse the wounded soldiers at the war.

Also the story of the Birds of Killingworth, how they helped the farmers, but it was not until they were all killed that the farmers realized how much the birds had done for them.

Scripture. *Feeding the Five Thousand.* The boy to whom the loaves and fishes belonged gave up his meal to Jesus, who shared it amongst the crowd of hungry people who had come to hear Him teach.

Hymns. "God bless our parting band we pray." This hymn teaches us that if we keep our pledge each day, we shall be kind and helpful to all creatures.

"Both dumb and human, great and small."

Daily Talks. (*b*) *Nature. Cradles of the Birds.* Need and use of cradle for (1) baby,
(2) birds.

Birds' cradles differ as ours do; compare sparrow, rook.

Compare shape, size, materials of baby's cradle and bird's nest.

Common nests found in neighbourhood — robin, sparrow, rook, thrush.

Note care taken in making nests. Parent birds do all they can to make the nest cosy, helping each other in every possible way.

Note how unselfish are parent birds, feeding and sharing food with young ones.

All the rooks help to make nest. Even dogs can help and share with us—help of sheepdog to farmer.

Walks will be taken in connection with this lesson to districts near school where bird's nests may be seen, e.g. Stock Lane for rookery.

Literature.	Songs and Games.	Occupations.
Story. Birds of Killingworth (Longfellow). Tells the story of great use of birds to us in killing grubs, etc. Also when freed from cages the birds at once flew to the woods and began to build their nests. *Recitation.* Bird Thoughts (Blow). *Read in Connection* With the thought, Longfellow's "Santa Filomena"; the story of Florence Nightingale—the Lady with the Lamp.	Birdies in the greenwood (Heerwart). Bird's nest (Blow). *Game.* Story dramatized. Tallest children represent trees, smaller children work in pairs, choosing the name of the bird they wish to be. During building of nests "the trees" will sing. The "birds" will also be asked to say how their nest is made, where built, and what food they like best.	*Tearing, Folding, and Cutting.* Bird, nest and eggs. *Drawing.* Bird, tree, eggs. *Modelling.* Nest and eggs. *Bed-making.* The lesson to be conversational, forming throughout a comparison between home-life and bird's life.

MARCH.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures.
UNSELFISHNESS. (Helping and Sharing.) *Mottoes.* 1. Band of Mercy Song. 2nd verse. 2. "Do the work that's nearest," etc. (C. Kingsley.) 3. Warriors of the Golden Cord. 2nd verse. *Scripture.* *Christ's Wonderful Works.* 1. The feeding of the five thousand. 2. The healing of the lame man, 3. Miriam's help in watching Moses. *Hymns.* 1. God bless our parting band. 2. Vesper. Wearily at daylight's close.	1. Cradles of the Birds. 2. Catkins. 3. Growing Things. 4. Spring's Messengers. *Motto for Monthly Calendar or Nature Records.* "March brings breezes loud and shrill, Stirs the dancing daffodil."	*Stories.* 1. Rikki Tikki or Hiawatha's Childhood. 2. Birds of Killingworth. 3. Up town and down town. 4. Ceres and Proserpina. 5. Story of St. Patrick. *Recitations.* 1. Bird Thoughts. 2. Hiawatha. "Of all the birds he learned their language, Learned their names and all their secrets. How they built their nests in summer, How they hid themselves in winter. Talked with them whene'er he met them, Called them 'Hiawatha's chickens.'" 3. The wonderful world.	*Songs.* 1. Birdies in the Greenwood or The Bird's Nest. 2. Spring Flowers. 3. Rain Shower. 4. March Winds. *Games.* Dramatize— Ceres and Proserpina. Spring Flowers. Birdies in the Greenwood. Birds of Killingworth. *Organized Games.* 1. In and out the window. 2. Oranges and lemons. 3. How d'ye do, my fair maid?	*Drawing.* St. Patrick's flag, shamrock, bird, eggs, basket, snail, bee. *Folding, Tearing, and Cutting.* St. Patrick's flag, shamrock leaf, basket, bird's nest, wigwam. *Modelling.* Bird's nest (rook), plant pot, snail.	The Return of Persephone (Lord Leighton). Pictures of Hiawatha (Perry Pictures). *Mural Paintings.* 1. Rikki Tikki Tavi. Story from the Jungle Book. 2. Home of the Harvest Mouse. 3. Homes of the Thrush and the Swallow.

Special Celebrations—March 21st, Spring's Birthday; March 17th, St. Patrick's Day. Rikki Tikki from the Jungle Book.

Ceres and Proserpina
Proserpina
King Pluto

The Tailor Birds tell
Rikki Tikki that
Nag, the snake, is
just behind
him, so
he jumps
up just
in time.
Rikki-Tikki-Tavi
the Mongoose

COURAGE

"No student can continue long in a healthy religious state, unless his heart is kept tender by mingling with children."—DR. ARNOLD.

Marching on together
LET US LIVE WITH OUR CHILDREN.

One Week's Work.

CENTRAL THOUGHT:

Courage.

Mottoes. "On streets, in homes and schools,
Be loving, gentle, *brave.*
Be to yourselves and others true,
From wrong God's creatures save."
Band of Mercy Hymn.

"Selfishness and wrong they're called;
Fight them boldly every day,
Till they're gone for ever."
Warrior Song.

Daily Talks. (*a*) *Ethical.* The pillar we are building this month is a very strong one. We cannot build it well until we have learnt the lesson St. George taught us—that of being brave.

If we are to be true warriors like him we must have armour, for without it we cannot fight and kill our dragons.

This armour is courage; and if we buckle it on tightly we need not fear the dragons of selfishness, laziness, bad temper, and disobedience, which are always trying to make us follow them.

Tell story of Grace Darling as an illustration of physical courage. Courage is needed to do right, to "stand by the weak and small," and to do all the work given to us—well. If we do not gain this courage at first, we must "try, try, again" until we make our armour bright, shining, and strong like St. George's.

Scripture. *David and Goliath.* David had the courage to fight the giant, of whom all King Saul's soldiers were afraid. David knew that he had right on his side, and so although only a boy he went fearlessly out to conquer the enemy. Goliath was the selfish dragon which David had to kill.

Hymns. "Warriors of the Golden Cord." The lesson taught is that our dragons of selfishness, bad temper, etc., need fighting *every* day, and that only by being brave and strong can we hope to kill them.

Daily Talks. (*b*) *Nature. The Daffodil.* (Nature's warrior flower.)

Story of a daffodil's life from the bulb. (Children supply facts from own observations.)

Special attention given to sword-like leaves; straight, strong stalk, trumpet-shaped flower, which give us the name "warrior flower."

Compare and contrast with crocus, tulip, etc., e.g.

(1) All grow from bulbs.
(2) All have parallel veins in leaves.

Note the wealth of spring flowers; the beauty of colouring. "Like jewels in the wonderful new dress of spring."

The flowers teach us a lesson in courage, for many of them come to us in the cold weather of early spring, braving the rain and wind, in order to make the earth bright and beautiful.

Literature.	Songs and Games.	Occupations.	Pictures.
Story. Story of Hyacinthus (Myths). *Recitations.* "Dear flowers, so full of hope and cheer." Heigh ho! daisies and buttercups (J. Ingelow). *Read* "The Daffodils" (Wordsworth). "Use of Flowers" (M. Howitt). "Heigh ho!" (Jean Ingelow).	Daffy-down-dilly (E. Smith). The Spring Flowers (Heerwart). *Game.* Songs dramatized. Children form a circle to represent a garden. Each child chooses the flower it likes best. Sunbeams, raindrops, and Mr. Wind visit the flowers. The songs about sunbeams, etc., to be sung during the game.	*Tearing, Folding, and Cutting.* Daffodil leaves, bud, and flower. *Drawing.* Daffodil leaves, bud, and flower. *Modelling.* Bulb, leaf, and bud of daffodil. The children planted bulbs in the autumn and have taken care of them, at the same time noting their growth. In this way the warrior flower becomes part of the school-life of the children.	St. George and the Dragon (painted on wall of every classroom). Into Thy hands (Briton Rivière).

APRIL.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures.
COURAGE. *Mottoes.* 1. "Fight them (i.e. dragons) boldly every day Till they're gone for ever." 2. "Be loving, gentle, brave." 3. Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, And dare to make it known." i.e. strength to speak up for the right. *Scripture.* 1. David, Goliath. 2. Nehemiah building the city walls of Jerusalem. 2. Daniel in the lions' den. *Hymns.* 1. Lucy Larcom's Hymn. 2. Buttercups and daisies.	1. Farmers' friends and enemies. 2. Germination. 3. Frog's eggs. 4. Warrior flower—daffodil. *Motto for Monthly Calendar or Nature Records.* "April brings the violet sweet, Scatters daisies round our feet."	*Stories.* 1. Birds of Killingworth. 2. Five peas in a pod. 3. Latona. 4. Hyacinthus. 5. Story of St. George. 6. Grace Darling. *Recitations.* 1. Daffodils (quotations from Wordsworth). 2. Heigh ho! daisies and buttercups. 3. Hiawatha— "Till at length a small green feather From the earth shot slowly upward, Then another and another. And before the summer ended, Stood the maize in all its beauty, With its shining robes about it, And its long, soft, yellow tresses, And in rapture Hiawatha Cried aloud, 'It is Mondamin, Yes, the friend of man, Mondamin!'" *Reading.* Use of flowers (M. Howitt). Laughing Chorus.	*Songs.* 1. The Caterpillar. 2. Daffy-down-dilly. 3. Happy little sunbeams. 4. Spring flowers. *Games.* Stories and Songs dramatized. *Organized Games.* 1. Shall we show you how the farmer? 2. Blowing game with paper frogs cut out by children. 3. Guessing games, with and without music.	*Paper Tearing, Folding and Cutting.* Daffodil, crocus, bud, leaves, flowers. Tadpole and frog, bird-folding, boat and oars. *Drawing.* Daffodil, crocus, tadpole, frog, bird, boat and oars. *Modelling.* 1. Bud and bulb of daffodil. 2. Frog's eggs and tadpoles. 3. Peas in pod. 4. Boat.	*Mural Paintings.* 1. Bird pictures. 2. Development of a frog. 3. Germination. 4. Sowing. 5. Spring flowers— i. Daffodil. ii. Tulips. iii. Crocus.

Special Celebrations—April 21st, Anniversary of Froebel's birthday; April 23rd, St. George's Day (Warrior Day). Children to wear badge of warrior—yellow daffodil.

SELF-CONTROL

"Holding the government of himself, adorning himself, and becoming his own friend, and attuning those three principles, in the most natural manner, as three musical strings, base, tenor, and treble."—PLATO.

October. *One Week's Work.*

CENTRAL THOUGHT:

Self-Control.

Motto. "He that hath no rule over his own spirit, is like a city that is broken down and without walls."

Daily Talks. (*a*) *Ethical.* This month our thought is the name of one of the big stones which bind our pillars together. Unless our pillars have been well built, the new stone will be useless. The name of this new stone is self-control, which means making all the parts of our body do as we tell them. Each part is a servant with a work to do, and we must make these servants obedient. Until they are obedient we cannot be warriors like St. George. We must teach them to listen to, and obey the "Still Small Voice," which tells us the difference between right and wrong. Many dragons of selfishness, disobedience, and bad temper, will try to make the parts of our bodies obey them, but we must fight these dragons "boldly every day till they're gone for ever."

Scripture. *Story of Nehemiah.* Although he often had cause to be angry with those who destroyed his work, Nehemiah kept back the hasty words, which showed that he had learnt self-control.

Hymns. (1) "We are only little children."

The smallest child can try to make its hands, feet, eyes, tongue obedient, i.e. to control them.

(2) "Teach me, my God and King."

Daily Talks. (*b*) *Nature Seed Tramps.*

Refer to lesson on fruits and the coats made to protect seeds, e.g. apple, beech, etc.

Parent plant provides seeds with best means of being scattered.

Ways adopted by various plants, and how they are helped by other nature children.

(1) *Plants helped by the wind.*

Trees—sycamore, ash, elm, pine.

Dandelion—with its parachute of hairs.

Poppy—needs strong wind to shake seeds out of case.

(2) *Plants helped by animals* (chiefly birds).

Hedgerow fruits—hips and haws, blackberries.

Bushes—holly, elderberry, mistletoe.

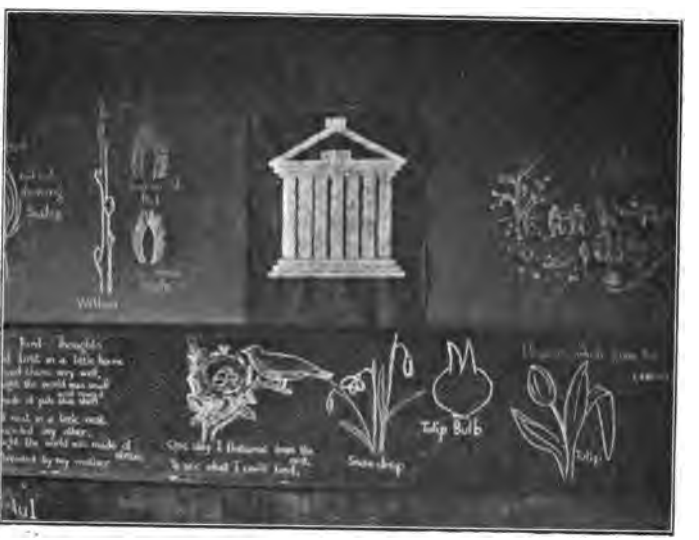
Show how every plant has its own servants, root, stem, leaves, etc., under control—each part doing its work well, that is, for the good of the plant.

Literature.	Songs and Games.	Occupations.	Pictures.
Story. Psyche's Task. We cannot gain self-control all at once, but like Psyche, must learn to be patient. If we try again and again, we shall teach all the parts of our body to be obedient. *Recitation.* Dragons' battle. The fairies and the dragons had a battle, and at first the dragons won, but the fairies tried again and again and at last defeated the dragons.	1. "These are the seasons." 2. Busy workers. This song teaches that all Mother Nature's children have a special work to do, and that each part of an animal's body must do its share of this work. *Game.* Dramatize story. Psyche, Cupid, and Venus to be represented, the children repeating in own words the part they take in the story. The rest of the children will represent the busy ants helping Psyche in her task.	*Tearing, Folding, and Cutting.* *Fruits—* Hips and haws, sycamore seeds, poppy-head. *Drawing.* Hips and haws, sycamore and pine seeds, poppy-head, chestnut burr. *Modelling.* Chestnut burr.	Picture of poppies (School). Teacher's drawings to illustrate stories.

OCTOBER.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures.
SELF-CONTROL. *Motto.* "Teach us to rule ourselves alway, Controlled and cleanly night and day." (Kipling, Puck of Pook's Hill.) "I am thy good thoughts." *Scripture.* 1. Nehemiah building the walls of Jerusalem. 2. Daniel in the lions' den. 3. The little captive maid. *Hymns.* 1. Teach me, my God and King. 2. We are only little children.	1. Oak tree. 2. Nature's Treasure Boxes. 3. Seed Tramps. 4. Twin Children. *Motto for Calendar or Nature Records.* "Fresh October brings the pheasant, Then to gather nuts is pleasant."	*Stories.* 1. King Charles, Story of the Eddystone Lighthouse. 2. The Chestnut Boys. 3. Psyche's Task, or How West Wind helped the Dandelion. 4. Twin Stars of Perseus. *Recitations.* 1. The Dragons' Battle. 2. The Wind (Christina G. Rossetti).	*Songs.* 1. The little plant. 2. Busy workers. 3. "These are the seasons" (Autumn verse). *Games.* Stories and songs dramatized. *Organized Games.* 1. Blowing games (soap bubbles, "paper frogs," "ping-pong" ball). 2. Guessing game, with and without music. *Imitative Actions.* 1. Making a wind. 2. Work of the wind, e.g. dancing of the leaves. 3. Blowing dandelion clocks.	*Tearing, Folding, and Cutting.* Oak leaf and acorn, chestnut leaf and burr, beech leaf and mast. Fruits—plum, cherry, apple, pear. *Drawing.* Oak, chestnut, beech, leaves and fruit. Fruits—plum, cherry, apple, pear. Carrot, turnip. Mouse, snail. *Modelling.* Acorn, burr, mast, turnip, carrot.	*Mural Paintings.* 1. Sprays of beech, oak, and horse-chestnut. 2. Fruits. 3. Psyche's Task.

Reference Books: Froebel's Mother Plays—In the Child's World; Chimes for Children—Twin Stars of Perseus; Stead's 1d. books—Indian Fairy Stories; Peeps at Playtime—Myths and Mother Plays (S. E. Wilke).


Tulip Bulb

HARMONY

"Shall not then the mixture of music and gymnastics make these two harmonious, raising and nourishing the one with beautiful reasonings and disciplines, and unbending the other, soothing and rendering it mild by harmony and rhythm?"—PLATO.

November. *Children of Six Years.*
One Week's Work.

CENTRAL THOUGHT:

Harmony.

Motto. "All working together make one perfect light."
Working Song.

Daily Talks on the "Thought."

Show difference between harmony and discord by striking chords on piano.

Show harmony in nature by reference to—

i. *Beauty of sky*—rainbow with its seven colours working in harmony to make a white light.

ii. *Beauty of form and colour* in flowers, birds, insects, shells.

We can be in harmony by helping and loving each other. (Doing kind actions and speaking loving words.)

The dragons we must kill before we can be in harmony are—

Selfishness, disobedience, bad temper, laziness.

Each time we kill a dragon we are warriors, like St. George, who made the people happy by killing a selfish and greedy dragon.

Scripture. *Healing of man sick of the palsy.* When we are ill, our bodies are "out of tune." By healing him, Christ made all the parts of the man's body in harmony with each other.

Songs and Hymns. "*In our dear Lord's garden.*"

Each child by being kind and loving to others, can be a beautiful flower in God's garden.

Working Song (see Motto).

"Each child has a colour, each task is a thread,
The blue and the yellow, the purple and red;
All working together, make one perfect light,
The robe that we wear will be white."

Rainbow Song. Each verse represents a rainbow colour, and the whole song shows how the seven colours work together in harmony.

Nature Talks. *Autumn tints.*

In autumn, nature changes her green dress for one of many beautiful colours.

Variety of colours—red, yellow, brown.

Work of the leaves in autumn—

i. Cover up seeds and help to keep them warm.

ii. Make the soil rich.

Beautiful colours not confined to leaves; cp. fruits (plums, apples, blackberry with its leaves, hips and haws.)

Children gather leaves during walk, when they are able to see wonderful beauty (i.e. harmony) of nature in flower, tree, and sky.

Daily Observations.

Sky—always changing, always beautiful. Autumn sunsets very beautiful. Sunbeams often seen through opening in clouds.

Clouds—colour and form, in which direction moving; cause of movement—wind.

Show that all Mother Nature's children (sun, clouds, wind, rain) have a work to do, and by doing it well, they make harmony in nature.

Story.	Game.	Recitation.	Occupations.
Orpheus and his lute. Through his music he was able to chase away the bad thoughts of the people he met. Harmony is like the music of Orpheus, and will chase away our bad thoughts, and fill our hearts with love and joy.	*Recitation Dramatized.* Children realize the necessity of working together in harmony. If one child does not help, the game is "out of tune." When the recitation is mastered, it will be connected with the story to form another game. The trees will be those to which Orpheus played, and the flowers, etc., of the story will be represented by children.	"Come, little leaves, said the wind one day, Come o'er the meadows with me and play; Put on your dresses of red and gold, For summer has gone, and the days are cold. "But when the leaves had gone away, The little leaves left off their play; Down they sank on the earth's kind breast, Their playtime was over, They sank to rest." Read to children "The Night Wind" (Eugene Field).	I. *Drawing.* *Leaves* — oak, chestnut, beech, holly. Draw attention to curves in the rainbow, sun, moon, petals of flowers, wings of insects; thus showing harmony in Nature not only of colour, but form. II. *Colouring.* *Autumn leaves*— Children colour drawings with real object before them. Thus receiving training in harmonious blending of colours from Nature. III. *Cutting and Mounting.* Mounting of specimens gives training in arrangement. IV. *Modelling.* *Beech leaf*— Mast and seeds.

NOVEMBER.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures.
HARMONY. *Mottoes.* 1. All working together make one perfect light. 2. Colours bright, all unite In a heavenly harmony. *Scripture.* 1. Healing of lame man. 2. Feeding of the five thousand. 3. Building of the temple (harmony of the whole—silent growth). *Hymns.* 1. "In our dear Lord's garden." 2. Lucy Larcom's Nature Hymn. 3. "I am the Spirit of Love" (Rainbow Series).	1. Autumn tints— The sunsets (as seen from the school) are most beautiful in November. 2. Preparation for winter— (1) Plants. (2) Animals. 3. Nature's storehouses. 4. Bulbs. Planting ready for spring. *Motto for Calendar or Nature Records.* "Dull November brings the blast, Then the leaves are whirling fast."	*Stories.* 1. Orpheus and his Lute. 2. The Swallow's Journey, or The Thrifty Squirrels. 3. Five peas in a pod. 4. The Awakening, or Pandora — How Troubles came into the World. *Recitations.* 1. "Little by Little" (each part of a plant works in harmony). 2. A work divine (notice rainbow tints in shells.) (Tennyson.)	*Songs.* 1. Working Song. 2. "Come little leaves." 3. "Brothers We." 4. "A Hole in a Log." 5. "Deep in the earth of the world's desire." *Games.* Dramatize— "Come little leaves." Preparation for winter. *Organized Games.* 1. The three kingdoms. 2. Birds fly. *Imitative Actions.* 1. Squirrels gathering nuts. 2. Swallows flying. 3. Pulling up carrots and turnips. 4. Potting plants.	*Tearing, Folding, Cutting.* Autumn leaves, snail, bulb, plant-pot, tub. *Drawing.* Leaves—oak, sycamore; snail and shell, pot for bulbs, tub, pail, pea-pod. *Modelling.* Beech, mast, and seeds, plant pot, tub, pea-pod.	*Mural Paintings.* 1. Sea fairies. 2. Love and joy. 3. The squirrels and sparrows.

Reference Books: Eleanor Smith's Song and Game Book, Greek Myths, In the Child's World, Earth's Many Voices.

JOY

"Where the heart rules, spirituality is, for the heart is the seat of the soul."—KATHERINE TINGLEY.

December. *One Week's Work.*

CENTRAL THOUGHT:

Joy.

Motto. "Each for the joy of the working."
First verse of Working Song.

"Behold, I bring you glad tidings of great joy."

Daily Talks. (*a*) *Ethical.* This is the last stone to be built in our temple, to make it ready for the "Still Small Voice." We shall find it difficult to make this stone both strong and beautiful, because to make it so we must forget all about ourselves and think only of others.

Each time we make some one happy, we make our Temple firmer. That is why we take this thought for the month in which Christmas comes, because it is a time of joy, when every one tries to make others happy. We can bring joy into the world by having kind thoughts, speaking kind words, doing kind deeds.

In this way our temple will be the home of lovely thoughts, which will show themselves in unselfishness, obedience, self-control, harmony, and love.

Scripture. *Angels' Song to the Shepherds.* The shepherds were at first frightened, but on hearing the song of the angels, their fear was turned into joy. They set out at once to visit the manger where Jesus was laid, thus showing us that real joy shows itself in "doing."

Hymns. "Once in royal David's city."
"Come to the manger in Bethlehem."

Note that all Christmas hymns are bright, and make us feel happy. This season is the most joyful one of the year—the time when every one wishes to make others happy.

Daily Talks. (*b*) *Nature. Protection and Adaptation of Trees to Winter.*

Refer to preparation for winter in animal world.

Man puts on thicker and warmer clothing.

Domestic animals, thicker coat of hair or fur.

Squirrel, dormouse, frog, snail, find suitable shelter asleep all winter.

Plants protected by nature.

Buds provided with warm coats—scales.

Note.—Sticky buds of horse-chestnut.

Glossy leaves of most evergreens—laurel, holly, ivy. Reason for this shape of leaves, e.g. pine and fir; reason for needle shape—

(1) Resist wind.

(2) Prevent snow resting on them.

Walks to the park to find specimens.

Observation of shop windows as Christmas approaches.

Literature.	Songs and Games.	Occupations.	Pictures.
Stories. Piccola. The story tells how Piccola was made happy by the kindness of the children who lived in the big house near her home, and how she in turn nursed and cared for a little robin, Santa Claus' present to her on Christmas morning. *Recitation.* The fir tree.	*Working Song.* It is only by *doing* things for others that we can be happy ourselves, for "living and serving is joy." *Games.* Story dramatized. Children realize the joy of giving more when acting the story, than by simple repetition. *Organized Game.* Blind-man's buff.	*Tearing, Folding, and Cutting.* Holly leaf, house, shoe. *Drawing.* Shoe, holly leaf, and berries. *Modelling.* Shoe— Modelling lesson will always be introduced by conversation on the object to be modelled. Refer to the joy of Piccola on seeing her Christmas present which Santa Claus had left, and the care she took in using her shoe for a cradle for the bird.	Santa Claus. Winter buds.

DECEMBER.

Thought.	Nature Work.	Literature.	Songs and Games.	Occupations.	Pictures.
JOY. *Mottoes.* 1. "Each for the joy of the working." 2. "Behold, I bring you glad tidings." *Scripture.* 1. Birth of Jesus. 2. Visit of— (1) Wise men, (2) Shepherds. 3. Angels' song. *Hymns.* 1. Once in royal David's city. 2. Come to the manger in Bethlehem. 3. Christmas carol. "Green holly-boughs bring."	1. Conditions necessary for plant growth. 2. Protection and adaptation of trees to winter. 3. Preparation for Christmas— (1) Decorations. (2) Christmas cheer. *Motto for Calendar or Nature Records.* "Chill December brings the sleet, Blazing fire and Christmas treat."	*Stories.* 1. Stories of little George Washington. 2. "Jack Frost and his work," or "A story of the forest." 3. "Piccola," or work of Santa Claus (Improvised). *Recitations.* 1. The Little Plant. 2. To a Winter Window. 3. The Fir Tree. *Read to Children.* 1. Santa Claus and the mouse. 2. The fairy's New Year's gift.	*Songs.* 1. Working Song. 2. Rainbow Song. 3. Master Jack Frost. 4. Green holly boughs bring. 5. These are the seasons (Christmas verse). *Games.* Dramatize— "Piccola." Jack Frost at work. The chestnut boys. *Organized Games for Christmas Parties.* 1. Spinning trencher. 2. Blind-man's buff. *Imitative Actions.* 1. A shower of rain. 2. Dancing of the sunbeams. 3. Planting bulbs. 4. Preparing the fields for winter. 5. Skating. 6. Snowballing.	*Tearing, Folding, and Cutting.* 1. Holly leaf. 2. Fir tree. 3. Plum pudding. 4. Duck. *Drawing.* Holly leaf and berries, fir tree, pudding and dish, duck, shoe. *Modelling.* Pudding and dish, duck and egg, cone. *Making Gifts for others.* Mother, father, schoolfellows. 1. Christmas cards. Sprays of holly and mistletoe. 2. Baskets, paper or cane. 3. Boxes. 4. Bonbons. 5. Balls.	*Mural Paintings.* 1. Germination. 2. Trees in the different seasons. 3. Madonna and Child. 4. Christmas pictures.

OBEDIENCE

"Ought not then our children to receive directly from infancy an education more agreeable to the laws of the constitution? Because if their education be such as is contrary to law, and the children be of such a nature themselves, it is impossible that they should ever grow up to be worthy men, and observant of the laws."—PLATO.

CENTRAL THOUGHT:

Obedience.

Story Lesson. *Earth Stars.*

Aim. To show children that obedience gives happiness to others.

Apparatus. Blackboard and coloured chalks.

The Story. Years ago there lived a great many stars in the sky with their mother, the Moon, and their father, the Sun. The work of these tiny stars was to light up the sky at night, and so make it brighter for the people who lived on the earth. These stars loved their mother and always obeyed her. But one day a naughty dragon came to some of them and told them to disobey her. When she called the stars to shine in the sky, they did not go at once, and then went very slowly, with cross and sulky faces.

This made Mrs. Moon very unhappy, for she loved her children, and it made her sad to think they were disobedient. Instead of letting these stars light the sky, the Moon asked some of her other children to do so. And then the naughty stars felt themselves falling down, down from the sky, until they reached the earth. They were sorry they had been disobedient, and they felt so lonely that they cried themselves to sleep.

In the morning when these tiny stars wakened, they found their father, the Sun, looking at them. They began to cry again, and the Sun, seeing they were really sorry, smiled at them. What do you think he said to them? "Little stars, you must shine on the earth instead of in the sky, and so help to make the earth beautiful."

And now, every morning when the Sun looks at the little stars, they open their eyes and shine all the day and look like beautiful golden stars.

How to give the Lesson.

i. Tell the story in simple language, without interruption.

ii. Repeat story—making simple sketch on blackboard as story proceeds, illustrating chief points, e.g. clouds, moon, and stars, field with fence.

iii. Question children on story—

What is our story about? (Moon, sun, stars, etc.)

What work did these stars do? (Lit up sky.)

What happened one night? (The stars were disobedient.)

How did their mother punish them?

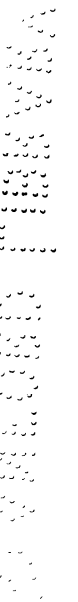
What did the sun tell them to do?

Did they obey him? What dragon did they kill by doing as they were told? (Disobedient.)

What must we do to kill our dragons? ("Fight them boldly every day.")

iv. Children stand and sing the "Warrior Song," or child recites second verse of "Warrior Song."

v. Individual children repeat story.



LITTLE CHILDREN LOVE
EACH FOR THE JOY OF THE

Nature Talk: *Order in Nature.*

Story: *Earth Stars.*

GAME

Story Dramatized

Froebel's Mother Plays, translated and prepared by Susan E. Blow.

Songs introduced:

"O look at the moon" (M. U. K. L.).
"Happy little sunbeams" (Lotus Song Book).
"Brothers we" (Lotus Song Book).

Apparatus. Crown for Mr. Sun.
Coloured wings for Sunbeams.
Silver-papered disc for Mrs. Moon.
Paper stars for Sky Stars to wear.
Collars for Earth Stars.
Wand for Fairy.
Black cloak for the Dragon.

ORDER OF GAME

Step 1. Revision of Story.

Allow one child to retell the story or revise by means of questions.

(If the Story Lesson directly precedes the Game, *Step* 1 will not be necessary.)

Step 2. Choosing of Characters.

Let the children name all the people in the story and choose which of the following each will represent, viz.—

Mr. Sun and seven Sunbeams.
Mrs. Moon and the Stars.

Two kinds—Obedient and Disobedient.

The Fairy.
The Dragon.

Step 3. Placing in position.

Draw small circle for the Earth ; the remainder of the room can be the Sky.

The Sun and Sunbeams are away in the west.
The Dragon is sleeping.

Step 4. Dramatize story.

Fairy goes away.
Disobedient Dragon comes.
Mother Moon tells half her children to sleep, but calls the others to her.
The Dragon whispers, "Don't go yet."
They come very slowly.
Now she tells them to shine.
The Dragon says "Don't."

They hang their heads and look very sulky.

Therefore mother calls her other children to shine, and punishes the naughty ones by sending them down to earth, where they sob themselves to sleep.

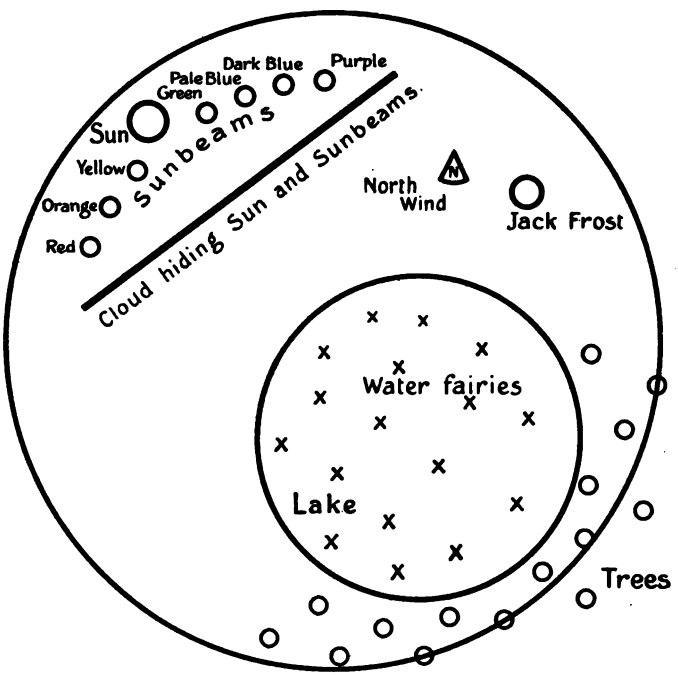
Mr. Sun and Sunbeams now enter, singing—

"Happy little sunbeams
Darting through the blue,
Even little sunbeams
Have a work to do ;
Shining out our brightest,
We, with radiance clad,
Help to make the rainbow
Make the great world glad.

Lotus Song Book.

Mr. Sun hears the children sobbing, and asks why they are on the Earth instead of being with Mother Moon.

On hearing how sorry they are he changes them to dandelions, to shine during the day.


Dark Blue
Purple
Pale Blue
Green
Sun
Sunbeams
Yellow
Orange
Red
Cloud hiding Sun and Sunbeams
North Wind
Jack Frost
Water fairies
Lake
Trees

Step 4. The Sunbeams dress each one in a pretty collar, and now the "Earth Stars" (as they are called) look very happy.

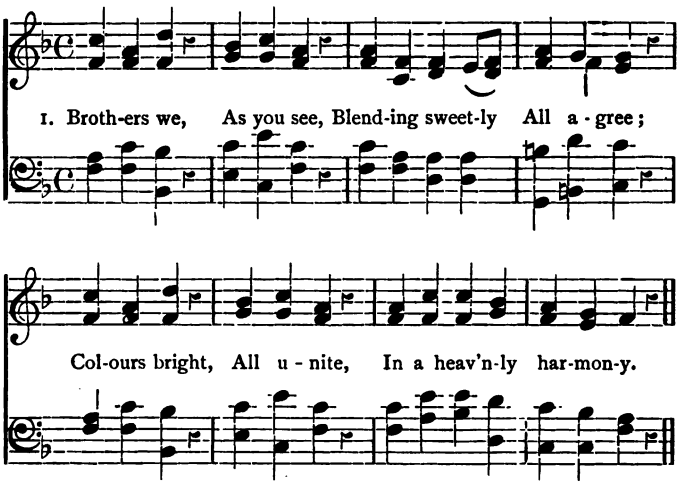
The Dragon is afraid and crawls away under a seat to die.

The Fairy returns, and as she dances towards Earth, all join hands.

Mr. Sun and Mrs. Moon and the Sunbeams—stretching across the sky.

Each Earth Star clasps the hand of a Sky Star, while all sing—

BROTHERS WE

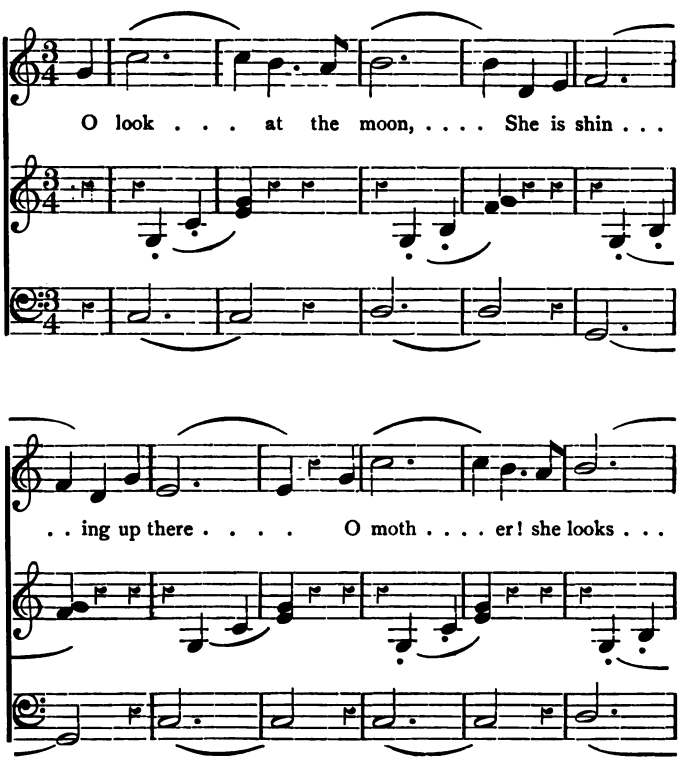
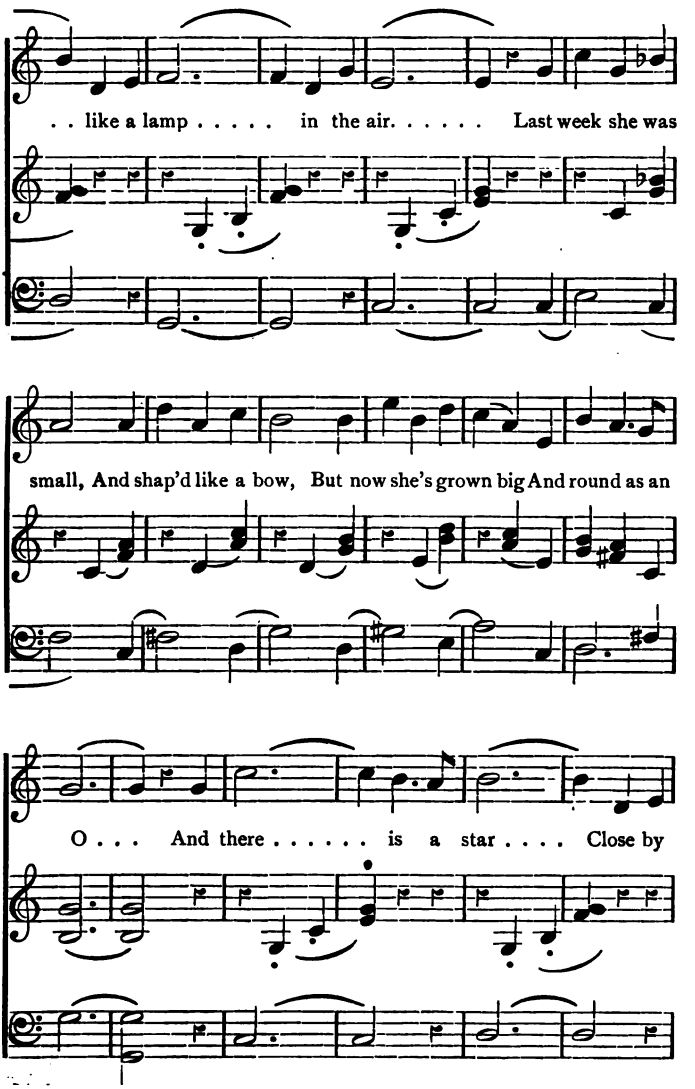
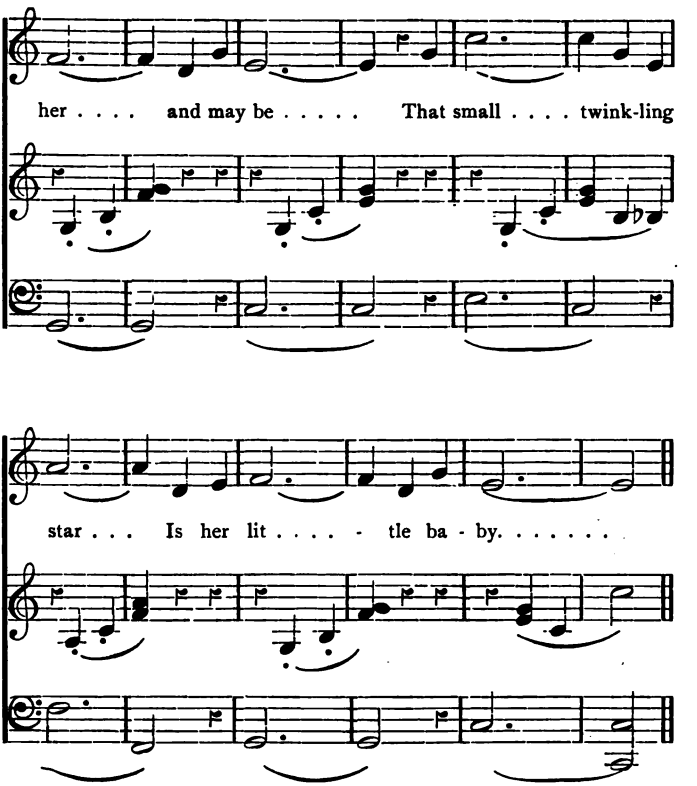


2 To and fro, as we go,
We are wise and fair to see,
And we make, for truth's sake,
The white light of unity.

As the Fairy waves her wand, all change back to children and form a ring.

The Moon and Stars take up their position in the Sky and shine on the Earth. The Fairy stands on the Earth and sings:—

O LOOK AT THE MOON!

(From Froebel's Mother Play; translated and prepared by Susan E. Blow.)

. . like a lamp . . . . . in the air. . . . . Last week she was
small, And shap'd like a bow, But now she's grown big And round as an
O . . . And there . . . . . is a star . . . . Close by

her . . . . and may be . . . . . That small . . . . twink-ling
star . . . Is her lit . . . . - tle ba - by. . . . . .

NATURE TALK AND OBSERVATIONS

"Men are to be educated by wholesome habit, not by rewards and punishments."— RUSKIN.

"Hark! how the little rain drops."

Helpers.

"Happy little sunbeams."

Mother Nature's Valentines.

FEBRUARY						
S	M	T	W	T	F	S
. .	. .	. .	. .	. .	1	2
3	4	5	6	7	8	9
10	11	Shrove 12 Tuesday	13	Valentine's 14 Day	15	16
17	18	19	20	21	22	23
24	25	26	27	28	. .	. .

"The tree was cold, the tree was bare."

NATURE TALK AND OBSERVATIONS FOR WEEK CONTAINING FEBRUARY 14TH, ST. VALENTINE'S DAY

N.B.—The following is sufficient for a week's talks of fifteen minutes duration, and should be the outcome of observations made during a visit to the park in the immediate vicinity of the school.

February's Helpers.

Time for Walk. Valentine's Day, if conditions are favourable.

Place for Walk. Park in vicinity, if conditions are favourable.

Class I. Age, six years.

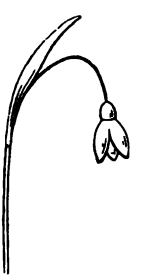
Aim. To lead children to observe Mother Nature's Helpers, and to show how, in obedience to her call, they are ever ready and willing to do their appointed task.

Apparatus. Nature Calendar for February indicating the day of the month; rain and snow scene; Mother Nature's valentines and postman; snowdrops in pot; picture of robin; blackboard and accessories.

Introduction. Refer to calendar, educe day, date, Valentine's Day. If weather is unsuitable for walk, Fairy Godmother wave wand—transform scene—imaginary walk to park in the vicinity.

Children's Illustrations on Blackboard or Blackened Desk.

February 14th.
Valentine's Day.



Mother Nature's Valentines.

1. *Snowdrop.* "*February's Fair Maid.*"

   Explain that we are going to look for some of Mother Nature's Valentines, but they do not always come on the same

day. Children name some; if not, point to snowdrop—name? Poet's name—"February's Fair Maid." Reason? Refer to sword-like leaves—pointed buds clad in silky hoods—Mother Nature's provision for pushing through the hard soil, and protection against the cold and wet — bravery in facing the enemy, the cold blasts and the keen bite of Jack Frost, compare with St. George's bravery in facing danger. Snowdrop might be called "February's Warrior Maid." Educe form of ordinary valentine—contents (message of love, gift, fun).

Mother Nature's Valentine brings a message—what is it? (Blackboard.)

"Princess Spring is coming and sends her love."

2. *Catkins.* Look for other valentines. Mother Nature does not put them all on the ground, but hangs some on the trees and bushes. Name, colour, reason for colour, name of trees, Mr. Wind's work.

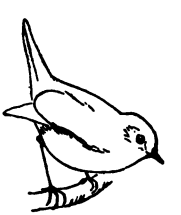
Children's Illustrations on Blackboard or Blackened Desk.

February 14th.

Valentine's Day.

Mother Nature's Postman.

The Robin. Refer to the bearer of the valentines, i.e. messages. Mother Nature has a postman, so what will he bring? Describe postman: brown head, red breast, warm soft coat—name? Method of delivering messages—to whom delivered—



contents of messages—"Spring is coming." Flowers, trees, birds, etc., must be ready to receive Princess Spring, i.e. they must be obedient children and busy workers. Sing—"Busy Workers."

"Twitter, twitter, chirp the sparrows,
Bonny, busy little birds;
Hopping up and down the garden,
Never wasting time in words.

"All around are busy workers—
What can little children do?
They can be like gleams of sunshine,
Good as gold and happy too."

Or,

"The Spring has called us from our sleep,
And from the ground we gladly peep;
We love to hear her gentle call,
And come to greet her, one and all."

Spring Flowers, by MRS. HEERWART.

February's Helpers.

Picture "February's Fair Maid" in her brown little house locked in the hard, dry ground—cannot possibly get ready for Princess Spring all alone, so who must come and help?

1. *The Rain* softens the earth, makes the brown autumn leaves on the ground soft, then turns them into food for the plants. Sing—

"Hark, how the little raindrops
Pitter patter down the pane,
Pitter patter, pitter patter,
Pitter patter down the lane."

Children's Illustrations on Blackboard or Blackened Desk.

February 14th.

Valentine's Day.

2. *The Snow.* Sometimes the cold north wind breathes on the raindrops and covers them with lovely white dresses with pretty collars having six points. Work of Snow Fairies? (Keep the earth warm and cover the trees with a white robe.)

Refer to—

"The tree was cold, the tree was bare,
She shivered and shook in the frosty air,
Then she called to her friend, the dear, kind May,
O give me a new leafy gown, I pray."

3. *The Sunbeams.* Soon Mr. Sun comes and makes the Snow Fairies take off their lovely white dresses, and then they have other work to do. What is it? What other work do the busy little sunbeams do?

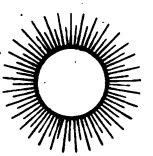
1. Tell the flowers to come out of their houses and to take off their silk bonnets.
2. Tell the tree buds to take off their coats.
3. Tell pussy willow to take off his gray furry hood.

4. *The Frost.* Refer to water sinking in the soil. Jack Frost appears. What does he do? Which takes up more room, frost or water? So what will happen? Cracks the soil—breaks it up. "Mother Nature's Plough."

Children's Illustrations on Blackboard or Blackened Desk.

February 14th.

Sunbeams.



Frost.

Revise names of helpers—work—whom they help. Compare with children in the home helping mother; kind of children, because ready to help whenever mother calls (obedient). Kind of children are Mother Nature's Helpers?

Children's Illustrations on Blackboard or Blackened Desk.

February 14th.

BLACKBOARD SUMMARY

Mother Nature's Valentines	. . .	snowdrop. catkins.
,, ,,	Postman . . .	robin.
,, ,,	Obedient Children .	rain. snow.
	February's Helpers .	sunshine. frost.

Books from which Songs are taken:—

1. Busy Workers (Chimes for Children, by B. and R. W. Hawkins).
2. Spring Flowers (Music for the Kindergarten, by Eleonore Heerwart).
3. The Raindrop's Song (Golden Boat Action Songs, by L. Ormiston Chant).
4. The Tree in Winter (Songs for Little Children, by Eleanor Smith).

CENTRAL THOUGHT:

Obedience.

Story Lesson. *The Little Snow Fairies.*

Aim. To show that joy is the outcome of obedience.

The Story. There were many little fairies once living in a big shining lake. The big sun shone overhead, sending down her sunbeams to ask the fairies to come out and play.

It was winter, so there were no lovely flowers where the fairies could play hide-and-seek; only bare trees, brightened here and there by a holly bush with its scarlet berries.

When the fairies heard the sun's call, they obeyed her at once, and as they came out, each fairy put on a light grey waterproof. After a while the fairies felt very cold, and one of them said: "Let us pay a visit to the sun; perhaps we shall be warmer near her."

Up and up they went, dancing about in the air, on their way to the sun. Before they reached the sun's palace, they met some dragons. These dragons blew the little fairies about and tore their pretty dresses and cloaks.

Just when the fairies were feeling that they could fight the dragons no longer, their friend, Jack Frost, came along and gave each fairy a beautiful white frock, each dress having six points on the skirt.

One of the fairies said: "Let us go down to the earth and show our sisters in the lake our pretty dresses.

So the fairies fluttered silently to the earth, covering it with a beautiful white carpet. When the sun shines on the snow fairies, they sparkle like diamonds.

How to give the Lesson.

i. Tell the story in simple language, without interruption.

ii. Repeat the story, at the same time making a simple sketch on blackboard, showing chief objects in story, e.g. tree, lake, sun.

iii. Children then stand and sing—

"Pretty little Snowflakes."

iv. Give a few questions on story, e.g.—

What is our story about?

Where did the fairies live? What did the sun tell them to do?

What kind of fairies were they? (Obedient—refer to the "Thought" for the month.)

What did they meet on their journey to the sun?

Who helped them to master the dragons?

What dragons have we to master?

Where did the fairies go, when they got their new frocks?

v. Individual children repeat story.

Sketch to illustrate story.

Nature Talk: *February's Helpers.*

Story: *Little White Fairies* (Winter (Strong).)

GAME

Story Dramatized

Introducing songs—

"Warriors of the Golden Cord."
"The Tree in Winter" (Eleanor Smith).
"Jack Frost."

Characters.
Water Fairies.
Sun and Sunbeams (seven).
Jack Frost.
North Wind.
Trees near the Lake.

Apparatus.
Crown for Mrs. Sun.
Rainbow colours (wings, stars, or scarves) for the Sunbeams.
Cotton-wool cap for Jack Frost.
Paper cap, with N printed on, for North Wind.
Tablecloth for the cloud.
Winter twigs for the trees to hold.

ORDER OF GAME

March to the lake, singing—

Warriors of the Golden Cord
Marching on together;
Now we tramp, and now our feet
Rise and fall together.
See our torches burning bright,
Giving light to others,
As we march upon our way,
Loyal band of brothers.

Would you know what foes we seek,
As we march so steady?
Why, they're dragons fierce and strong
For the battle ready.
Selfishness and wrong they're called,
And we love them never;
Fight them boldly every day,
Till they're gone for ever. *Halt!*

Draw the lake on the floor—plant trees around it.
Choose the characters.
The trees to be planted.
Fairies to live in the lake.
Sun and Sunbeams, who hide behind the cloud (tablecloth held vertically by two children), while
North Wind and Jack Frost talk over their plans.
While the Sun and Sunbeams hide, the trees begin to shiver while the song is played, then

All sing the first verse of "The Tree in Winter" (Eleanor Smith, p. 23)—

The tree was cold, the tree was bare,
She shivered and shook in the frosty air;
Then she called to her friend, the dear, kind May,
"O bring me a new leafy robe, I pray!"

After the first verse Mrs. Sun shines out, and calls the water fairies to her; they obey, but are met by
North Wind, whose roughness frightens them.

North Wind calls Jack Frost, who enters while the second verse is being sung, and sings the last line—

But Spring had journeyed far away,
And wouldn't return for many a day;
So that old Jack Frost, a good little elf,
Said, "I'll make a gown for the tree myself!"

Now Jack Frost blows very hard and changes the little frightened water fairies into happy snowflakes, asking them to come help him cover the trees, which they do during the singing of the third verse.

He wove a robe all snowy white,
From frozen white mist with an ice-fringe bright;
And the pretty tree, in new gown dressed,
Couldn't tell whether leaves or the snow was best.

Jack Frost waves his cap, changing trees, sunbeams, etc., into children again.

All form circle, with Jack in the centre, join hands, and sing—

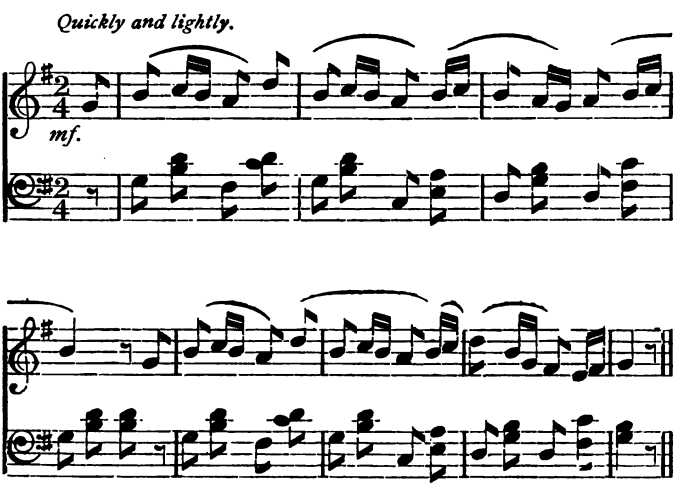
Verse 1. "We know to our cost
That Master Jack Frost
Is the funniest fellow in town.
With pinches and pricks,
He's up to his tricks,
And no sooner up than he's down.

Verse 2. "In prison of ice,
He locks in a trice
The fishes that swim in the lake;
He freezes your nose,
Puts chilblains on toes,
And makes little finger-tips ache.

Verse 3. "He slyly will trace
A slippery place,
Where all little people may trip;
And great is his joy,
When some girl or boy
Goes down with a shout and a slip."

Chimes for Children,

By B. and W. R. HAWKINS.

To the following tune—

Then give three cheers for Jack Frost, who bows, gives the order to him, and leads the way home.

REFERENCE BOOKS

Songs and Recitations.

I. *The Songs and Music of Frederick Froebel's Mother Play.* Prepared and arranged by Susan E. Blow. Publisher: Edward Arnold, 37 Bedford Street, Strand, W.C.

1. The Family (p. 206).
2. O Look at the Moon.
3. Bird Thoughts.
4. The Wind.
5. The Weather-vane (p. 8).
6. The Bird's Nest.
7. The Little Plant.
8. The Wandering Song (p. 266).
9. Deep in the Earth of the World's Desire.

II. *Songs for Little Children.* Composed and arranged by Eleanor Smith. Published by J. Curwen and Sons.

1. The Tree in Winter.
2. The Snowflakes.
3. Welcome, Little Robin.
4. Rain Shower.
5. The Caterpillar.
6. Daffy-down-dilly.
7. The Squirrel.
8. Come, Little Leaves.
9. Little White Feathers.
10. Froebel's Birthday Song.
11. Christmas Carol.

III. *Chimes for Children.* By B. and R. W. Hawkins. Publishers: W. and R. Chambers.

1. Busy Workers.
2. Jack Frost.
3. March Winds.

IV. *The Lotus Song Book.* Raja Yoga School, Point Loma, California. (By permission.)

1. I am the Spirit of Love.
2. Happy Little Sunbeams.
3. Brothers we.
4. Buds.
5. Orpheus with his Lute.
6. Deep in the Earth of the World's Desire.
7. Warriors of the Golden Cord.
8. We are wise because we know.

V. *Band of Mercy.*

1. On Streets, in Homes and Schools.
2. God Bless our Parting Band.

VI. *Music for the Kindergarten.* By Eleonore Heerwart. Boosey and Co.

1. Buttercups and Daisies.
2. The Spring Flowers.
3. Birdies in the Wood.
4. All Things Bright and Beautiful.

VII. *Golden Boat Action Songs.* By L. Ormiston Chant. J. Curwen and Sons.

Raindrops Song.

VIII. *Peeps at Playtime.* Publisher: Chas. Dibble.

These are the Seasons.

Story Books.

i. *Greek Myths.*
ii. *Stead's Penny Books.*
iii. *All the Year Round.* Strong. Ginn and Co. Spring, Summer, Autumn, and Winter.
iv. *In the Child's World.*
v. *The Story Hour.*
vi. *Legends of Greece and Rome.*

SUGGESTIONS FOR THE WORKING OUT OF THE THOUGHT IN THE UPPER SCHOOL

"We cannot kindle when we will
The fire which in the heart resides,
The spirit bloweth, and is still,
In mystery our soul abides.
But tasks in hours of insight willed,
Can be through hours of gloom fulfilled."

W. ARNOLD.

"Do you not see, O my brothers and sisters,
It is not chaos or death—it is form, union?"

WALT WHITMAN.

WEEKLY THOUGHTS

The co-ordinated principle of all the activities must be Self-Control.

Thought.	Literature.		Character Study.
	Bible.	**Poetry.**	
1. Resolutions.	"I will go in the strength of the Lord."—*Ps.* lxxi. 16.	"Some silent laws our hearts will make Which they shall long obey. We for the year to come May take our temper from to-day." WORDSWORTH.	St. Christopher.
2. Self-Reverence.	"Ye are the temples of the living God."—ST. PAUL.	"To thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man." *Hamlet.*	Joan of Arc or G. F. Watts.
3. Self-Knowledge.	"And the spirit of the Lord shall rest upon him . . . the spirit of knowledge and of the fear of the Lord."—*Isaiah* xi. 2.	"Self-reverence, self-knowledge, self-control, These three alone lead life to sovereign power." TENNYSON.	Socrates or Ruskin.
4. Self-Control.	"I keep under my body and bring it into subjection."—ST. PAUL.	"Until the habits of the slave, The sins of emptiness, gossip and spite And slander die."—*The Princess.*	Sir Isaac Newton or Admiral Togo.
5. Harmony.	"Blessed are the peacemakers, for they shall be called the children of God."—JESUS.	"While with an eye made quiet by the power Of harmony, and the deep power of joy, We see into the life of things." WORDSWORTH.	Sir Galahad or Milton.

WEEKLY THOUGHTS—*continued.*

Thought.	Literature.		Character Study.
	Bible.	Poetry.	
6. Joy.	"Ye shall rejoice in all that ye put your hand unto." *Deut.* xii. 7.	"Our lives are songs. God writes the words, And we set them to music at pleasure."—ARNOLD.	Theocrite (Browning's Boy and the Angel).
7. Ideals.	"Be ye therefore perfect." JESUS.	"Greatly begin, though thou hast time but for a line, Be that sublime, Not failure, but low aim is crime."—J.R.LOWELL.	Help children to choose their own ideals.
8. Loyalty.	"Honour all men. Fear God. Honour the king." 1 *Peter* ii. 17.	"To reverence the King, as if he were their conscience, And their conscience as their king."—TENNYSON.	Sir Thomas More.
9. Altruism.	"Do unto others as ye would they should do unto you." JESUS.	"Ah! when shall all men's good Be each man's rule, and universal peace Lie like a shaft of light across the land?" TENNYSON.	Abou-Ben-Adhem
10. Self-Reliance.	"For every man shall bear his own burden."—ST. PAUL.	"One who never turned his back, But marched breast forward: Never doubted clouds would break, Never dreamed, though right were worsted, Wrong would triumph."—BROWNING.	Columbus.
11. Temperance.	"Every man that striveth for the mastery is temperate in all things."—ST. PAUL.	"Not only to keep down the base in man, But teach high thoughts and amiable words, And courtliness and love of truth."—TENNYSON.	Admiral Togo.
12. Drudgery.	"Whatsoever thy hand findeth to do, do it with thy might." *Eccles.* ix. 10.	"All service ranks the same with God." "A servant with this clause BROWNING. Makes drudgery divine. Who sweeps a room as for Thy laws Makes that and the action fine."—HERBERT.	Sir Gareth.

Thought.	Literature.		Character Study.
	Bible.	**Poetry.**	
13. **Truthfulness.**	"Keep thy tongue from evil, and thy lips that they speak no guile."—*Ps.* xxxiv. 13.	"Govern the lips As they were palace doors, the king within, Tranquil and fair and courteous be all words Which from that Presence win." SIR E. ARNOLD.	Duke of Wellington or James Garfield.
14. **Thankfulness.**	"In everything give thanks." 1 *Thess.* v. 18.	"Lend me a heart replete with thankfulness." *Henry VI.*	Harvest Thanksgiving. The Pilgrim Fathers, or Thanksgiving Day.
15. **Gentleness.**	"Thy gentleness hath made me great."—*Ps.* xviii. 35.	"Ring in the nobler modes of life, With sweeter manners, purer laws." TENNYSON.	Cordelia or Lady Jane Grey.
16. **Goodwill.**	"On earth peace, goodwill towards men."—*Luke* ii. 14.	"Have goodwill To all that lives, letting unkindness die, And greed and wrath, so that your lives be made Like soft airs passing by."—SIR E. ARNOLD.	King Robert of Sicily, General Booth, or Florence Nightingale.
17. **Perseverance.**	"Watching thereunto with all perseverance." *Eph.* vi. 18.	"The heights by great men reached and kept Were not attained by sudden flight, But they, while their companions slept, Were toiling upwards in the night." LONGFELLOW.	Thomas Edison, Henry Irving, or Helen Keller.
18. **Obedience.**	"Children, obey your parents in the Lord."—*Eph.* vi. 1.	"Now these are the laws of the jungle, and many and mighty are they; But the head and hoof of the law, and the haunch and the hump is—obey." R. KIPLING.	The sentry at Pompeii or Charge of the Light Brigade.

WEEKLY THOUGHTS—*continued.*

Thought.	Literature.		Character Study.
	Bible.	Poetry.	
19. Co-operation.	"Be kindly affectioned one to another with brotherly love." *Rom.* xii. 10.	"The flowers, still faithful to the stems, Their fellowship renew; The stems are faithful to the root, That worketh out of view; And to the rock the root adheres In every fibre true."—WORDSWORTH.	Robert Owen or The American War of Independence.
20. Politeness.	"Go, show thyself to the priest."	"Manners makyth a man." WILLIAM WYKEHAM.	Sir Walter Raleigh.
21. Love.	"A new commandment I give unto you, That ye love one another."	"We'll frame the measure of our souls, They shall be tuned to love."—WORDSWORTH.	Sir Launfal (Lowell).
22. Order.	"Let all things be done decently and in order." 1 *Cor.* xiv. 40.	"At first all confusion, by and bye Sweet order lived again With other laws."—*The Princess.*	Alfred the Great or Ben. Franklin.
23. Thoughts.	"As a man thinketh in his heart, so is he."—*Proverbs.*	"There's nothing either good or bad, But thinking makes it."—SHAKESPEARE.	Take any character and show how thoughts precede action. Sir Bedivere.
24. Sympathy.	"They made an appointment together to come to mourn with him and to comfort him." *Job* ii. 11.	"Who means to help must still Support the load." E. B. BROWNING.	Florence Nightingale, Father Damien, or Sister Dora.
25. Courage (moral).	"Only be thou strong and very courageous, that thou mayest observe to do according to all the law."—*Joshua* i. 7.	"Teach us the strength that cannot seek By deed or thought to help the weak, That under Thee we may possess Man's strength to comfort man's distress." R. KIPLING.	Hypatia or The Huguenots.

Thought.	Literature.		Character Study.
	Bible.	Poetry.	
26. Opportunities.	"As we have therefore opportunity, let us do good unto all men."—*Gal.* vi. 10.	"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune." *Julius Cæsar.*	Perseus or Lincoln.
27. Honour.	"If I honour myself, my honour is nothing."—*John* viii. 54.	"For as the sun shineth through the darkest cloud, So honour peereth in the meanest habit." *Merchant of Venice.*	The Deerslayer or Col. Newcome.
28. Courtesy.	"Be ye all of one mind . . . be courteous." 1 *Peter* iii. 8.	"Wrought all kind of service with a noble ease, That graced the lowliest act in doing it." TENNYSON.	Philemon and Baucis or Sir Philip Sidney.
29. Friendship.	"A friend loveth at all times." *Prov.* xvii. 17.	"The friends thou hast and their adoption tried, Grapple them to thy soul with hoops of steel." *Hamlet.*	Jonathan and David or Tennyson and Arthur Hallam.
30. Humour.	"Fill thy mouth with laughter, and thy lips with rejoicing." *Prov.* viii. 20.	"All things are big with mirth, If thou hast the vein."—GEO. HERBERT.	Mark Twain or Nonsense Verses.
31. Purity.	"Blessed are the pure in heart, for they shall see God." ST. MATTHEW.	"My strength is as the strength of ten, Because my heart is pure." TENNYSON.	Sir Galahad or Joan of Arc.
32. Sincerity.	"Let us keep the feast . . . with the unleavened bread of sincerity and truth." 1 *Cor.* v. 8.	"Let me enjoy my own conviction, Nor watch my neighbour's faith with fretfulness." R. BROWNING.	Ruskin or Harry Esmond.
33. Patriotism.	"Let every soul be subject unto the higher powers."	"Breathes there a man with soul so dead, Who never to himself hath said, This is my own, my native land?"—SCOTT.	William Pitt or Geo. Washington.

THE FOLLOWING ARE SUGGESTIONS TO THE HEAD TEACHER FOR THE WORKING OUT OF THE THOUGHT

A copy of one of the Thoughts is sent round to every class teacher on Friday afternoon; and each teacher embodies the ideas given in her scheme of work for the week, but graded according to the age and ability of the class.

The quotations from poetry or prose should be taken, as a rule, from those already learned. If a new verse or couplet only is taken, then the context should be read to the class, and a short account of the piece given. For instance, in the first Thought on the list, only one verse of Wordsworth's poem is given, because that verse bears specially on the Thought "Resolution," although the children have previously learnt the most important part of the poem, viz. four verses. The lines from "In Memoriam" are isolated ones, but they are given to show the children that Tennyson taught the same truth. Longfellow's poem, "The Ladder of St. Augustine," is memorized in its entirety.

TEACH HIGH THOUGHTS AND LOVE OF

RESOLUTIONS:

Literature. "I will go in the strength of the Lord."
Ps. lxxi.

1. "Love now, an universal birth,
From heart to heart is stealing;
From earth to man, from man to earth,
It is the hour of feeling.

2. "Some silent laws our hearts will make,
Which they shall long obey;
We for the year to come
May take our temper from to-day.

3. "And from the blessed power
That rolls about, below, above,
We'll frame the measure of our souls.
They shall be tuned to love."

WORDSWORTH.

"Men may rise on stepping stones
Of their dead selves to higher things."

TENNYSON.

"All common things, each day's events,
That with the hour begin and end;
Our pleasures and our discontents
Are rounds by which we may ascend."

LONGFELLOW.

Character Study. St. Christopher.

Daily Talks. We ought to make resolutions, or, as Wordsworth calls them, "silent laws," with a firm determination to keep them. The thoughts we take in school help us to make the silent laws, but the resolutions that we make are not known to any one else. The making of these resolutions is like the architect's making of the plan of a house

to be built. The result may not be a perfect copy, but it will be all the better for the aim or plan at the beginning. Our resolutions must be chosen according to our own needs and aspirations, but we may all make one or two resolutions in common. We may all resolve to perform a kind action whenever possible, and to put joy into our work. Then we shall do well to think of our particular faults and resolve to overcome them as St. George resolved to overcome the dragon. How we can best carry out these resolutions will be the work of the future, but we are sure that the "Still Small Voice" will direct us in the path we choose. It is well when making resolutions to choose an ideal character—one who has overcome the faults or dragons which we wish to conquer or who possesses a virtue we would possess. The New Year is a fitting time to make some "silent laws" and "take our temper from to-day." St. Christopher made a resolution, but how hard he found it was to keep; but he went on doing his duty in all its monotony, and at last he got his reward, just when he least expected it.

Self-Reverence.

Literature. "Ye are the temples of the living God."
ST. PAUL.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before." TENNYSON.

"To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."
Hamlet.

Character Study or Biography. Joan of Arc.[1] (Teachers read Mark Twain's *Joan of Arc.*)

Daily Talks. The Self that we have to reverence is that self which we call the "Still Small Voice." If we are true to this our "own self," as Shakespeare calls it, we shall have self-reverence. Joan of Arc was a humble peasant girl. She knew she could best hear the voice of her conscience when alone, and she used to go alone for prayer.

Here the voice within gave her the mission entrusted to her. By her great courage and her faith in her "voices" she saved her country. Then she wished to go back to her simple life, knowing that her mission was accomplished. This, however, she was not allowed to do. Had she been allowed to obey the "voices," her life would probably have been saved.

Plato said: "This power is in the soul of every one, and is the organ by which every one learns."

A French writer on Education, Rousseau, said: "Conscience is the voice of the soul . . . it is the true guide of man; it is to man what instinct is to the body."

[1] See page 223.

Self-Knowledge.

Literature. "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of knowledge, and of the fear of the Lord."

Isaiah xi. 2.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power;
Acting the law we live by without fear,
And because right is right to follow right."

TENNYSON.

"'Tis the mind that makes the body rich,
For as the sun shineth through the darkest cloud,
So honour peereth in the meanest habit."

Taming of the Shrew.

"Man, know thyself." SOCRATES.

Character Study. Socrates.

Daily Talks. We have learned that there is a higher self and a lower self, and that it is the higher self that we reverence. The lower self needs our study to find out our faults, so that we can master them, and if we have any special gift or talent, we may cultivate it.

Carlyle said that it was only by work that we gained self-knowledge; we found out what we could do well and saw ourselves reflected in it as it were. Good work, well done, brought out the best that was in us, and gives us self-respect and self-reliance. Let us find out what we can do well, and take joy in doing it. We can learn also what prevents our work for others or for ourselves from being our best. We thus gain self-knowledge, and having found out our gifts and our limitations we must set to work to perfect the one and overcome the other. Wordsworth went to nature; there he learnt his power and used it in writing poetry. Dickens found his talent and

used it in writing to help children. He laid bare the evils of school life of that day, and the awfulness of London slum life for the children. Socrates, the great Athenian philosopher, taught his pupils the importance of self-knowledge. He had the power of influencing men, and used it well and wisely.

Ruskin says: "In the knowledge of ourselves we shall gain that self-dependent power which is the secret of true work."

Self-Control.

Literature. "I keep under my body and bring it into subjection." ST. PAUL.

"Not only to keep down the base in man,
But to teach high thoughts, amiable words, and courtliness." TENNYSON.

"With faith that comes of self-control."
TENNYSON.

"Knowledge is now no more a fountain sealed.
Drink deep, until the habits of the slave,
The sins of emptiness, gossip, and spite,
And slander die." TENNYSON.

"Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice."
KIPLING.

Character Study. George Washington. Sir Isaac Newton.

Daily Talks. By self-knowledge we have found out the faults that we have to conquer, and we know that we have an inward monitor, something that warns and guides us, and with faith in this higher self and obedience to it we can control our lower self. As we learnt in the kindergarten, we can kill our dragons — the faults that prevent our being warriors like St. George. When Sir Isaac Newton's dog tore up his valuable paper, what self-control he must have had, not even to say an angry word! In *The Princess*, Tennyson tells us some of the faults that need controlling and he calls them the "habits of the slave," because they are all faults which spring from lack of self-control—they belong to the lower

self. We know before anything is done the thought enters the mind first, so we must carefully watch and control our thoughts, remembering that Shakespeare says :—

"As a man thinketh in his heart, so is he."

What self-control the sentry at Pompeii had to keep to his post!

Plato says :—

"When the more excellent part in his nature governs the inferior part, this is called being master of himself."

Harmony.

Literature. "Where two or three are gathered together in My name, there will I be in the midst of them."

JESUS.

"From harmony, from universal harmony,
This universal frame began." DRYDEN.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before." TENNYSON.

"Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

Merchant of Venice.

Character Study. Sir Galahad. Leonardo da Vinci.

Daily Talks. Plato has said that "the man who has the spirit of harmony will be most in love with the loveliest," because, as he says elsewhere, that "rhythm and harmony find their way into the inward places of the soul." Harmony is found in us when we are practising self-reverence, self-knowledge, and self-control; then the "mind and soul, according well," as Tennyson says, will "make one music as before."

A Japanese writer has said, "It means, in other words, that by constant exercise and correct manners one brings all the parts and faculties of the body into perfect order and into such harmony with itself and its environment, as to express the mastery of spirit over flesh"; but we must remember that the Japanese know the real meaning of good manners—the "outward manifestation of a sympathetic regard for the feeling of others," not just the fear of offending good taste.

Joy.

Literature. "Ye shall rejoice in all that ye put your hand unto."—Deut. xii. 7.

"While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things." WORDSWORTH.

"Each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it,
For the God of things as they are."
KIPLING.

"And then my heart with pleasure fills,
And dances with the daffodils."
WORDSWORTH.

Character Study. Robert Browning's "The Boy and the Angel."

Daily Talks. No good work can be done unless one's heart is in the work. Joy makes the dullest work seem bright, and it depends entirely upon ourselves whether our work in school is joyous or irksome. Even Mark Tapley, amidst all his hard work, could be jolly. True happiness comes from within from mind and soul in harmony. We show it in our work; joy enters it and we make "drudgery divine." Robert Browning shows how much good the little girl Pippa did in one day by her happy, joyous nature. Every one who heard her was made better. And again in "The Boy and the Angel," Browning tells us that the little boy's work was more acceptable to God while he was a shoemaker than when he became pope, because of the joy in his work.

In the poem *Puck of Pook's Hill*, Kipling writes:—

"Teach us delight in simple things,
And mirth that has no bitter springs."

Ideals.

Literature. "Be thou perfect."—Gen. xvii. 1.

"Be ye therefore perfect."—Matt. v. 48.

"Who aimeth at the sky shoots higher much
Than he who aims a tree." GEO. HERBERT.

"Her air had a meaning, her movements a grace,
You turned from the fairest to gaze on her face;
And when you had once seen her forehead and mouth,
You saw as distinctly, her soul and her truth."
E. B. BROWNING.

"And, indeed, he seems to me
Scarce other than my ideal knight,
Who reverenced his conscience as his king,
Whose glory was redeeming human wrong."
Idylls of the King.

Character Studies. Wordsworth's wife, E. B. Browning's "My Kate," or The Prince's mother from Tennyson's "Princess."

Daily Talks. We all should have an aim in life; one not too easily obtainable, for Geo. Herbert tells us to "pitch our projects high," and Robert Browning says "A man's reach should exceed his grasp." Before a picture is painted, the artist has an ideal in his mind. In the same way we must have a clear idea in our mind of what we mean to become. Our idea must not end in lovely thoughts; it must be made a reality in our lives. However high our ideal may be, it must start from within ourselves, for our nature—our real self—is divine enough to reach any height. Our ideals are ever changing. What seemed to us the highest ideal a year ago, has given place to still higher aims. If we could be stripped of all selfishness, the "ideal" would shine out. Mrs.

Browning's ideal was a woman who was pure in heart and who tried to make others happy.

Tennyson's ideal was Sir Galahad. To reach our ideals we must not be discouraged; we must keep on trying.

Leonardo da Vinci, the great painter, kept trying for twelve years to find the ideal face he wanted for the Christ of his great picture, "The Last Supper." Repeated failure did not daunt him, and at the last he was successful.

Loyalty.

Literature. "Honour all men. Love the brotherhood. Fear God. Honour the king."—1 Peter ii. 17.

"To reverence the king as if he were their conscience,
And their conscience as their king." TENNYSON.

"To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."
SHAKESPEARE.

"Land of our birth, we pledge to thee
Our love and toil in the years to be;
When we are grown and take our place,
As men and women with our race."
R. KIPLING.

Character Studies. Sir Thomas More or William Tell.

Daily Talks. Loyalty is faithfulness. Shakespeare says that if we are loyal to our higher self we shall be true to every one. To be true to our higher self we must listen and obey the "Still Small Voice." Then we shall be loyal to all, to the laws of the country, to our parents and teachers, and to our school. We show our loyalty to our country by keeping the laws; our loyalty to parents and teachers by love and obedience; our loyalty to our school by doing everything to honour and nothing to disgrace it.

Sir Thomas More was an upright statesman, who lived in the reign of Henry VIII. Henry wished to be recognized "Head of the Church." More saw that his aim was self-interest, and he could not acknowledge him as Head. Rather than fail in his loyalty to his conscience, he forfeited his life. Perhaps Shakespeare was thinking of him when he wrote: "To thine own self be true"; and again, "Every subject's duty is the king's, but every subject's soul is his own."

Altruism.

Literature. "Do unto others as ye would they should do unto you." JESUS.

"Have goodwill to all that lives, letting unkindness die,
And greed, and wrath, so that your lives be made,
Like soft airs passing by." SIR EDWIN ARNOLD.

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"
TENNYSON.

Character Study. Abou-Ben-Adhem.

Daily Talk. The word Altruism is derived from alter—another. Altruism is helping others in thought, word, and deed. The practice of altruism is the observance of the golden rule. It is by knowledge of our own natures, by self-knowledge, that we learn the needs of others, for all are built in the same mould—in the image of the Divine. Altruism is the keynote of the gospels. Jesus said: "A new commandment I give unto you, that ye love one another." Tennyson says that the practice of altruism everywhere will result in universal peace. Leigh Hunt teaches us beautifully in his poem, that by serving and loving his fellow-men, Abou-Ben-Adhem was serving God.

Ruskin says: "A nation multiplies its strength only by increasing as one great family in perfect fellowship and brotherhood."—*Crown of Wild Olive.*

Self-Reliance.

Literature. "For every man shall bear his own burden."
ST. PAUL.

"One who never turned his back,
But marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted,
Wrong would triumph;
Held, we fall to rise,
Are baffled to fight better." R. BROWNING.

"Our remedies oft in ourselves do lie,
Which we ascribe to Heaven."
All's Well that Ends Well.

"Teach us to bear the yoke in youth,
With steadfastness and careful truth."
KIPLING.

Character Study. Christopher Columbus.

Daily Talks. Self-reliance is having trust in ourselves, doing the work before us with all our energies, "putting our shoulder to the wheel," as Hercules did, without doubt of our innate strength. Success may not attend the first attempt, but failure at first is often a gain to character and makes the next attempt more valuable if we have learnt from the first non-success the cause of the failure. Remember that "not failure, but low aim, is crime." If Columbus had not had self-reliance, he would never have reached America. The habit of depending on others weakens the will and destroys the power of initiative. Hamlet had no self-reliance; the more he debated in his mind, the more indecisive he became, and the less qualified to do anything which he deemed worthy of success.

Temperance.

Literature. "Every man that striveth for the mastery is temperate in all things." ST. PAUL.

"The reason firm, the temperate will,
Endurance, foresight, strength, and skill."
WORDSWORTH.

"Temperance resembles a kind of harmony."
PLATO.

Character Study. Temperance is moderation. It is having control over our eating, drinking, speaking, working, and playing. It is self-control. Plato said that "temperance was a government of certain pleasures and desires, or being master of oneself." It was because of the perfect training of the ancient Greeks in temperance that they attained their equipoise, and their high position in art and letters. It is the conditions of life in which some people live that cause them to resort to intemperance in alcohol. If we could take away for a time all the luxuries that make life enjoyable and that are unnecessary, each one of us would have some special luxury that we should miss and which we depend upon, almost as the drunkard does upon alcohol. Let us not be intemperate in our railings against the faults of others, if they are not our own also.

Drudgery.

Literature. "Whatsoever thy hand findeth to do, do it with thy might."—Eccles. ix. 10.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine."

GEO. HERBERT.

"All service ranks the same with God,
His presence fills our earth;
Each only as God wills can work."

ROBERT BROWNING.

"Of perfect service rendered, duties done,
In charity, soft speech, and stainless days;
These riches shall not fade away in life,
Nor any death dispraise."

SIR ED. ARNOLD.

Character Study. Sir Gareth. Theocrite.

Daily Talks. Nothing great is done without some amount of drudgery beforehand. When the aim is high, and the mind is kept on the end to be accomplished, no thought of drudgery as such is ever entertained for a moment. Too much interest and love of the work prevent that. All the Knights of the Round Table had to go through hard training before they could win the title of knight. Sir Gareth served a year and a day in the kitchen before he could even make himself known to the King. He made his drudgery "divine." There is a dignity in the work well done, however menial it appears. Browning tells us how Theocrite made his work divine, and that it required an angel to take his place when he was translated to Rome, and that in his high office there he failed in what so distinguished him in his humbler

calling. As a cobbler God said of him "Well done," but when he became pope, God missed His "little human praise."

Mrs. Browning wrote a beautiful poem of Italy called "Aurora Leigh," and in it she says :—

"Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little."

Gentleness.

Literature. "Thy gentleness hath made me great."
Psalms.

"Your gentleness shall force
More than your force moves us to gentleness."
SHAKESPEARE.

"Her voice was ever soft,
Gentle and low, an excellent thing in woman."
SHAKESPEARE.

"Ring in the nobler modes of life,
With sweeter manners, purer laws."
TENNYSON.

Character Study. Cordelia. Lady Jane Grey.

Daily Talks. Cordelia was a lovely character, a truly womanly woman, and Shakespeare tells us of her voice, because he knew that the voice was often an index of character. He knew that if she had learnt to control her voice, it was more than probable she had also learnt self-control. Gentle as she was, she was not weak nor silly, as she commanded respect from the most honoured of the nobles. It was through the deceit of others that she suffered so much. Her father could say of her and of all she suffered for him—

"Upon such sacrifices, my Cordelia,
The gods themselves throw incense."

In the "Princess," Tennyson tells us that the Prince's mother "was not learned save in gracious household ways," that is, she "was gentle in her bearing and in her work," and the Prince could say "Happy he with such a mother."

In speaking of the gentleness and sweetness of Kate, Mrs. E. B. Browning says that—

"Men at her side grew nobler, girls purer,
As through the whole town, the children were gladder
That pulled at her gown."

Thankfulness.

Literature. "In everything give thanks."
1 Thess. v. 18.

"Blow, blow thou winter wind!
Thou art not so unkind
As man's ingratitude.
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude."
As You Like It.

"The song is to the singer and comes back most to him." WALT WHITMAN.

Character Study. Harvest Thanksgivings.

Daily Talks. We must cultivate a thanksgiving feeling, for we have so much daily to be thankful for. It is not enough to say grace and to return thanks for a good dinner. Surely that is only one of the many of the good gifts we enjoy. Read extracts from Lamb's essay on "Grace before Meat."

"The air we breathe, the sky, the breeze,
The light without us and within:
Life, with its unlocked treasuries,"

are all God's gifts, for which we should be thankful. They should fill us with a warm glow of joy, which should give us power to work better and help us to make resolutions to *do* better. Harvest thanksgivings are observed annually by the churches as an outward thanksgiving for the blessings of the year, but it is the constant unceasing spring of thanks we must cultivate for the many blessings we enjoy. How grateful one should be to teachers and those who help us to see things aright! It costs so little to say "Thank you" for kindnesses done; but let the feeling of thanks exist, as well as the saying of the word.

Marcus Aurelius, when he was ill on the Danubian frontier, beguiled the hours in recalling the lessons in right thinking and right living he had received in youth, and then paid his debt of generous gratitude.

Obedience.

Literature. "Children, obey your parents in the Lord."
Eph. vi. 1.

"Not once, or twice, in our rough island story,
The path of duty was the way to glory."
TENNYSON.

"Now these are the laws of the jungle, and many and mighty are they;
But the head and the hoof of the Law, and the haunch and the hump is—obey."
R. KIPLING.

Character Study. Sentry at Pompeii. The Japanese swarming the Russian forts at Port Arthur in face of certain death.

Daily Talks. Obedience is the first duty of life. Even in play we have to obey our Leader and the rules of the game. Only those who obey promptly and thoroughly are fitted to command. Obedience is due, first, to the Still Small Voice which is the expression of the Divine in each of us—we have to "obey our conscience as our king"; second, to those set over us, as did our soldiers in the Crimea. The Charge of the Light Brigade will always be remembered as an example of ready obedience.

"Theirs not to reason why,
Theirs but to do and die."

We are seldom asked to do anything that we do not know the reason for doing, but when the order comes from one whose authority we acknowledge, we are in duty bound to obey. Read Mrs. Gatty's story of obedience in "Parables from Nature."

Goodwill.

Literature. "On earth peace, goodwill towards men."
Luke ii. 14.

"Have goodwill
To all that lives, letting unkindness die,
And greed and wrath, so that your lives be made
Like soft airs passing by."
SIR ED. ARNOLD.

"The self-same moment I could pray."
COLERIDGE.

"Ah! when shall all men's good
Be each man's rule?"
TENNYSON.

Character Study. Abou-Ben-Adhem.

Daily Talks. Peace and goodwill was the message that the angels said Christ brought to mankind. He came to impress on mankind that they should "do unto others as they would that men should do unto them." All the poets and great writers have taught that "goodwill to all that lives" is the keynote of all true religions. Coleridge showed that as soon as goodwill entered the heart of the Ancient Mariner the burden fell from his neck and he could pray.

Leigh Hunt showed us that Abou found out that by loving his fellow-men, he was loving God. Sir Edwin Arnold taught the same in his beautiful poem, the "Light of Asia."

Perseverance.

Literature. "Watching thereunto with all perseverance." Eph. vi. 18.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night."

LONGFELLOW.

"Men may rise on stepping-stones
Of their dead selves to higher things."

TENNYSON.

Character Study. Thomas Edison. Henry Irving or Helen Keller.

Daily Talks. It is of no use taking "Thoughts" week by week and making resolutions if we do not persevere in trying to keep them. It is not easy always, and it is only by persevering that the "Thoughts" will become habits with us. Genius, as Carlyle has said, is only "an infinite capacity for taking pains." Think of Thomas Edison and all he has done for us. An idea would flash upon his mind, but it would require great perseverance to work it out and make it practicable. We are not all geniuses, but if wise and clever people have to take great pains, how much more is it necessary for ordinary people. The great actor Irving knew how necessary it was to persevere in everything he did. Tennyson saw him play Hamlet in 1879, and five years after he said of it, "I did not think Irving could have improved his Hamlet of five years ago, but now he has improved it five degrees, and those five degrees have lifted it to heaven."

Never was there a greater example of perseverance than Helen Keller, crippled so sadly from birth and yet surmounting all obstacles and becoming a cultured woman. Her joyousness, too, in life, is unbounded.

Truthfulness.

Literature. "Keep thy tongue from evil, and thy lips that they speak no guile."—Ps. xxxiv. 13.

"Prune thou thy words, the thoughts control
That o'er thee swell and throng,
Thy will condense within thy soul,
And change to purpose strong."

F. H. NEWMAN.

"Govern thy lips
As they were palace doors, the king within.
Tranquil and fair and courteous be all words
Which from that Presence win."

SIR ED. ARNOLD.

"To speak no slander, no, nor listen to it,
To honour his own word as if his God's."

TENNYSON.

Character Study. Duke of Wellington.

Daily Talks. To love the truth was one of the vows the Knights of the Round Table made before entering the service of the King. We also made the same promise to ourselves when we resolved to have self-reverence; that is, to do nothing that would disgrace our Higher Self.

Cowardice is often at the root of untruthfulness. When one has done something wrong, one should have the courage to bear the consequences, and not try to hide the fault by lying, for that only doubles the fault. What an example the great Duke is to us, and could anything better be said of one than what the late Poet Laureate wrote of him—

"Yet remember all
He spoke among you, and the man who spoke,
Who never sold the truth to serve the hour,
Nor paltered with Eternal God for power"?

How ashamed and sorrowful Sir Bedivere must have been all his life after his untruthfulness to his King. It would lessen the remorse a little, that he did not persevere in his deceit; but what a difference to him had he been true from the first.

Co-operation.

Literature. "Be kindly affectioned one to another, with brotherly love."—Romans xii. 10.

"The flowers, still faithful to the stems,
Their fellowship renew." WORDSWORTH.

"All are needed by each one:
Nothing is good or fair alone."
EMERSON.

"So work the honey bees,
Creatures that by a rule in nature, teach
The act of order to a peopled kingdom."
SHAKESPEARE.

Character Study. Robert Owen. The American War of Independence.

Daily Talks. In every class this week, make a special study of Emerson's poem from which the above extract is taken. The whole poem, "Each and All," teaches co-operation, and that things, like people, should be judged and seen in their proper environment to be appreciated. All work should be co-operative in school—if teachers do not get the co-operation of the children, then the work is poor and wanting in heart. Our school motto, "Each for the joy of the working," really is at the root, teaching co-operation. If work is done gladly and happily, then selfishness is more likely to be absent. It is when the school and the staff are of one mind, and aiming for one good thing, that real co-operation in school is apparent. Where the parents are not fully qualified to educate their children, the teacher must do as far as possible the parents' work, and here we see an urgent need for sympathetic co-operation between the parent and the teacher.

The honey bee, to whose services in orchard and garden we owe so much, gives us in its life a splendid instance of co-operation. We find many individuals aiming to build a common dwelling and to provide and store up food for all.

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CO-OPERATION

"I will make divine magnetic bands
With the love of comrades,
With the life-long love of comrades."

WALT WHITMAN.

The following "Schemes of Lessons" are the weekly notes drawn up by the teachers to show how the ethical teaching is given, and how the "Thought" is introduced into each subject. They are not intended to show method or the full substance of the lessons to be given. The teachers embody the "Suggestions" in their "Schemes," according to the ability of their respective classes.

Several detailed "Notes of Lessons" are also given to show more clearly how the "Thought" is introduced and applied.

Standard VI. *One Week's Work.*

Co-operation.

Extracts from poems memorized.

"All are needed by each one:
Nothing is good or fair alone." EMERSON.

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"
TENNYSON.

"The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true." WORDSWORTH.

Daily Talks.

Meaning. Co-operation (co—together, opus—work) is "a working together" with one aim—the good of all. As Emerson says—

"All are needed by each one:
Nothing is good or fair alone."

Why needed. (1) To promote harmony; and

(2) To do good to others.

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"

Where found.

In nature.

(1) *Sounds and colours.* Wherever harmony is, there is co-operation, as we sing in "Working Song." The colours "all working together make one perfect light."

(2) *In plant life.* Parts of plants all depend upon other parts for support and nourishment. Wordsworth expresses this—

"The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true."

(3) *In animal life.* Bees, ants, etc., all work together for the good of the swarm. Queen chosen, all others co-operate in general work of hive. Non-workers are driven out. Shakespeare well expresses this—

"So work the honey bees,
Creatures that by a rule in nature, teach
The act of order to a peopled kingdom."

Between ourselves.

(1) *In homes.* To bring harmony and to cultivate thrift each should do the work best suited to particular talents and yet for the good of the whole family.

(2) *In schools.* A spirit of loyalty. Scholars and teachers work for the good of each and yet for the good of the school as a whole—*esprit de corps.*

(3) *In social life* generally. Value shown by formation of co-operative societies, savings banks, etc.

In ourselves.

Mind and soul must grow together, as Tennyson says—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

All the co-operation in nature and amongst individuals can never give us harmony unless there is co-operation within.

Character Study. King Arthur and his knights.

King Arthur is an example of one who kept his knights together by the spirit of co-operation. They were knit together by a common vow—(1) to help the weak, and (2) to find the Holy Grail.

Scripture. The deliverance of Israelites—co-operation of Moses and Aaron.

Moses—the leader and governor.
Aaron—the spokesman and priest.

English.

Reading. "Knights of Round Table." Chapters on the work of all.

"Historical Reader." Chapter upon American War.

"Patriots All." Stories showing co-operation.

Composition. Essay on "Co-operation."

Story of the formation of the Round Table, with biographical sketch of King Arthur.

Reproduction of lessons on "American War of Independence," and on "Thrift."

Grammar. Formation of sentences, showing how each part depends upon another, and all parts combine to express *one* thought.

History. The American War of Independence.

Co-operation, or uniting of states against common enemy, made "United States."

Geography. United States—climate, industries, and commerce. Each state co-operates with others in interchange of productions, which vary with climate.

Domestic Economy. Lesson on "Thrift."

Economy in home best gained by co-operation.

Co-operative societies, savings banks, all depend upon co-operation of members.

Arithmetic. Simple interest. Terms, etc., used.

Banks, etc., practical example of co-operation.

Shareholders, lenders, borrowers, all work together.

Singing. Harmony is the result of "blended parts."

Practise "Working Song" and "Brotherhood Song."

Physical Exercises. Exercises combining those for various parts of the body—all parts must be equally developed.

Organized Games. A spirit of "give-and-take" to be inculcated.

Individuality must be sunk sometimes for "good of all."

Standard IV.

Co-operation.

Literature.

Extracts from poems memorized.

"All are needed by each one:
Nothing is good or fair alone."

EMERSON.

"So work the honey bees,
Creatures that by rule in nature teach
The act of order to a peopled kingdom."

SHAKESPEARE.

"The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true." WORDSWORTH.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power."

TENNYSON.

"Have goodwill to all that lives,
Letting unkindness die."

SIR EDWIN ARNOLD.

Character Study. The Life of King Arthur.

Read Mrs. Gatty's Parable from Nature, *The Master of the Harvest.*

Daily Talk. The meaning of Co-operation—working together; banding together for common end; forming a union.

We often hear the saying, "Unity is Strength."

So people, by co-operating, can succeed, where one working alone could not.

There are examples of co-operation found everywhere.

(a) *In ourselves.* Our mind and soul must be in harmony before we can be perfect.

(b) *In homes.* All must work together for the good and welfare of the home.

(c) *In schools.* Scholars and teachers should work together, if their work is to be successful.

(d) *Co-operative Societies.* Members band together for mutual good.

(e) *In Army and Navy.* Victories are won through co-operation of men and officers.

(f) *In nature.* Plant life depends on rain and sun; bees carry pollen to fertilize flowers; wind scatters seeds, and seven colours blend together to make light.

(g) *King Arthur's knights.* Worked together—

1. To redress human wrongs.
2. To search for the Holy Grail.

(h) *In the orchestra.* All instruments must blend.

Scripture.

New Testament. The Choosing of the Twelve Disciples.

Their work an example of co-operation.

(One sower of discord—Judas.)

Old Testament. Moses—as leader of the Israelites.
Aaron—his spokesman to Pharaoh.
(Both worked together.)

Grammar. The formation of a sentence.

One part alone cannot make the sentence—different parts needed to complete the sense of whole.

Domestic Economy. All parts of us must work together to make a healthy body.

One part is dependent upon another.

Care in food—it should be plain and wholesome.

And in clothing—it should be suitable and warm.

(See lesson from book.)

History. The First House of Commons and Simon de Montfort.

For the first time in the history of England the representatives of the people co-operated with the barons and nobles to make the laws.

In the Grand Imperial Parliament co-operation is seen. The Mother Country and colonies unite—hence great power.

Geography. Revise commerce of Scotland and Ireland. England—chief market for Irish productions.

Co-operation seen in trade—one with another.

In both countries people are trying to co-operate with the poor—(*a*) Cottage industries of Ireland.
(*b*) Crofter industries of Scotland.

Music. Co-operation is seen in this lesson.

Notes make harmony, and children co-operate in singing them.

All should respond to the beat.

In two- or three-part songs, the parts all work together to make a harmonious whole.

Song—"The Working Song."

Reading. From Historical Readers on history previously taken.

From "New Reader." Chapters on The Beaver.

From "New Reader." Chapters on April Flowers.

Poems—"The Blue Bonnets."
"The Three Bells."

Drill. Exercises from Model Course.

Unity of action attained by co-operation of children.

Every part of the body is exercised in this lesson.

All affect the whole to produce vigour—health.

Compositions. 1. On the Thought, "Co-operation."
2. On the character chosen, "King Arthur."

Oral compositions to be given after history, geography, and reading lessons.

Arithmetic. Co-operation is shown in every stage of this lesson.

One standard's work co-operates with another.

Standard II. *One Week's Work.*

CENTRAL THOUGHT:

Co-operation.

Scripture.

1. *Old Testament History.* David and Jonathan. Having seen they loved each other and made a covenant to always love and help each other, Jonathan soon had an opportunity to fulfil his promise. He risked his father's anger in his efforts to reconcile Saul and David. They were unavailing, and David fled, helped to the last by Jonathan. They loved, and the result was a desire to help each other.

2. *New Testament.* Christ and His disciples. Christ the Leader, the disciples co-operating to do His will.

Daily Talks. *Ethical teaching.* Refer to the school motto: "Each for the joy of the working."

When we all work together we say we are co-operating. Each has to work *for* and *with* the other, and then as we sing in our "Working Song"—

"All working together make one perfect light,
The robe that we wear will be white."

Before we can all co-operate we shall need to master many dragons, e.g. selfishness, greediness, thoughtlessness. We must learn to "have goodwill to all that lives," then we shall be able to show others that "helping and sharing *is* joy." Co-operation brings us in closer touch with one another. It makes us practise altruism and humility, for then—

"The lofty duties and the lowly meet."

It is only when all, working for the same end, combine, that the result is harmony. There must be perfect co-operation at school between scholars and teachers, between scholar and scholar. At home between parents and children and between brothers and sisters.

The body, mind, and soul must all work together. If one is fed and worked and another neglected, we know how soon the whole suffers, and discord, where harmony should be, is the result. We are not likely to forget the body, so Tennyson only reminds us to—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, *according* well,
May make *one music* as before."

Nature affords us many examples of co-operation. The sun helps the earth to ripen the buds and, later on, the seeds. Each part of tree and plant co-operates in this work of nature, as Wordsworth says—

"The flowers, still faithful to the stems,
Their fellowship renew," etc.

The bird co-operates with its mate in making the nest and rearing the young.

Man too, co-operates, and societies have been formed for mutual benefit and help. One country helps another, and alliances are formed.

Story. The farmer's fields were in great need of rain. If a shower did not come soon his crops would be spoilt. A little raindrop noticed the farmer's sadness and felt sorry; she said, "If I could be of any good I would go and help him; but such a little drop as I am can do nothing." Other drops came along and she told them how sad the farmer was, and how helpless she felt. They all agreed to join together and get others to join them, and all go together to help the farmer. They did so. The farmer noticed a tiny cloud, watched it with a joyful face get bigger and bigger, until when a splash of rain fell on his nose, his heart was full of thankfulness, for he knew his crops were saved—all through the determination of the little drops to work together to help him.

Reading. "The Story of King Arthur" (intermediate series). King Arthur established his co-operative society—the Order of the Round Table—so that each might derive help from the other in their common cause of helping mankind.

Historical Reader, Book III, "The Coming of the English."

Writing. Word-building—words formed from "operate." Sentences containing these words.

Copy-setting—quotations bearing on co-operation, e.g. "Have goodwill to all that lives," etc.

"The flowers, still faithful to the stems," etc.

Compositions. 1. How the Round Table began.

2. The first landing of the English—how it illustrates co-operation.

Arithmetic. Reduction of money. Ascending and descending. Involves multiplication and division—tables must be known in order that these rules may be applied. All co-operate in obtaining the correct answer.

Geography. Cotton industry in England. Cotton comes from the seeds of a plant grown in hot countries only, such as United States, Egypt, and India. Impossible to manufacture all there, owing to lack of coal, iron, and water. Co-operate with England, who has abundance of coal and water, but cannot grow the raw cotton.

Chief centre of industry, Lancashire; port, Liverpool; towns engaged, Manchester, Oldham, Blackburn, Bury, Bolton.

Trace the dependence of one branch of this manufacture on another. The co-operation of the workers, the blending of the threads, all result in the perfect material as we see it.

History. "The Coming of the English." The settling of the English on British soil was the result of the co-operation of the English and the Britons against the Picts and Scots.

Nature Study. "Fertilization." The working together of the stamens and pistils; of insects, wind, and flowers in the carriage of the pollen to the stigma.

Singing. "Warriors of the Golden Cord."

"Brothers We."

Band of Mercy Hymn.

All emphasize the need for unity in our work. Co-operation, they tell us, must rule our lives, if we would make them worthy examples.

Combined staff and tonic.

Building up of scales with one flat and one sharp. Co-operation shows here. Both notations used—one to aid the other. Intervals in staff easier to understand if co-operated with the scale in the tonic sol-fa.

Grammar. A sentence—its principal parts and their work.

A sentence is a thought expressed in words. Co-operation between thought and speech enables us to study the lives and thoughts of great men. Each part of a sentence has its own particular work, e.g. the predicate shows the action—the subject is the doer of the action, etc. One part alone conveys little meaning; the united whole alone expresses the thought.

Standards VI. and VII.

CO-OPERATION WORKED OUT IN DOMESTIC ECONOMY

Thrift.

Meaning of the Term.

By thrift is meant "economy," or the proper use of time, labour, and money without any waste. Long experience has taught that the best way of securing economy in all departments of life is by means of co-operation. Thus we find it practised in the home, in business, and in social life generally, in the form of Co-operative Societies, Friendly Societies, Savings Banks, Trades Unions, etc.

Co-operation in the Home.

If there is to be harmony, all the members of the household must work together for the good of all—this is co-operation.

1. Parents consult together as to the best outlay of their income, about the training of their children, and also about less important details—all of which are the better for the consultations.

As Tennyson says in *The Princess*—

"Two heads in council, two beside the hearth,
Two in the liberal offices of life."

2. Where there are two or three girls at home, it is economy of labour and time if the work is so divided that each does the part best suited to individual taste and capacity. One gifted with the needle should do the sewing, one fond of cooking might be responsible for the cooking, and so on. All are working for the benefit of the whole house, and there is co-operation of the best kind.

Co-operation in Social Affairs.

1. *Co-operative Societies.*

(1) Formation. In the beginning of the nineteenth century, the wages of men were very low and the prices of food were exceedingly high, especially in small towns and villages. There were no longer cottage industries to augment incomes. Child labour was very common, and this naturally caused the rate of wages to keep low. The sufferings of the poor caused them to band together to obtain freedom of some sort.

It was Robert Owen who stimulated the people to co-operate, and it was as a result of his teaching that the first Co-operative Society was formed at Rochdale in 1844.

The Rochdale pioneers who formed this co-operative society consisted of a few weavers who put together, in small sums, a capital of £28, and with it they bought necessary articles of food, as flour, meal, butter, sugar, etc.

At first these members attended at nights in turn to sell the groceries to each other at cost price. The idea of thus co-operating has so spread, that now co-operative societies are found in nearly all manufacturing districts, and these stores are not limited to provisions, but extend to all branches of trade, and also include wholesale buying and manufacturing businesses.

(2) Aim and Result. To help each other by mutual co-operation, and to promote truthfulness and honesty in business.

(*a*) By providing goods in the purest state possible.

(*b*) By doing away with the "middleman"; the consumers get any profits which may accrue.

(*c*) By ensuring proper conditions of labour and wages for those who are engaged in the various branches of business—thus employer co-operates with employee and vice versa.

As a result the conditions of working class are raised by their own mutual efforts. Ready-money payments being compulsory, much misery caused by accumulative debts is avoided, while the fact that money can be invested by members encourages thrifty saving.

2. *Savings Banks.*

Post Office Savings Banks. These are banks worked in connection with post offices and are under Government. They were started to encourage the poor to save in small amounts—one shilling and upwards can be deposited at any time—and are also a result of co-operation.

Yorkshire Penny Bank, as its name suggests, is a bank with branches in all districts in Yorkshire, and in which any amount from a penny can be deposited. It was promoted by several Yorkshire gentlemen, who co-operated to put into the hands of the poor a means of saving against a "rainy day."

3. *Friendly Societies, Sick Clubs, etc.*

These have all helped to improve the circumstances of the working classes in times of sickness and adversity. They are self-supporting—all members contributing a certain sum at fixed periods; and in the case of sickness, a member is allowed a certain allowance. Thus all co-operate to provide for the needs of each one.

BLACKBOARD SUMMARY

Thrift. Meaning—proper use of time, labour, and money, etc.—without waste.

Where co-operation helps thrift :—

1. In the home. Co-operation of parents in making plans.
   Co-operation in household work.

2. In the form of—

(1) Co-operative Societies. First society formed in 1844 by Rochdale pioneers, inspired by Robert Owen.

Aim. To provide goods in a pure state.
To do away with "middleman."
To secure proper conditions for work-people.

(2) Savings Banks. Post Office Savings Bank and Yorkshire Penny Bank.

Aim. To encourage people to save in small amounts.

(3) Sick Clubs, Friendly Societies, etc.

Aim. Working people provide for themselves and others for times of sickness and distress.

CO-OPERATION ILLUSTRATED THROUGH HISTORY

American War of Independence.

Introduction. At the time of the accession of George III, there were thirteen British colonies in America, stretching in an unbroken line from Nova Scotia in the north to Florida in the south.

The four New England states, Massachusetts, Connecticut, New Hampshire, and Rhode Island, were founded by Puritans in the seventeenth century. Of the three middle states, two, New York and New Jersey, came from Dutch into English possession, and the third, Pennsylvania, was a Quaker colony, founded by William Penn.

There were six southern states, Delaware, Maryland, Virginia, North and South Carolina, and Georgia.

Virginia was founded by Protestants under James I, and Maryland by Roman Catholics in the reign of Charles I.

These thirteen states were very varied in their religion and social life.

The northern states were, in general, of a democratic, and the southern of an aristocratic spirit.

The states had little or no intercourse; a governor and officials for each separate state were appointed by the Crown.

There was no co-operation at all for the good of the states as a whole.

Grievances which caused the war. The colonists wished to trade with the French and Spanish settlements, but they could sell their productions only in

British dominions. This was to crush all rivalry with England. Then, attempts were made to tax the colonies.

In 1765 a Stamp Act was passed. This meant that every legal document, to be valid, had to be written on stamped paper brought from England.

Englishmen in England were taxed by their representatives in Parliament; but those who had settled in America were not allowed to have representatives, so they refused to be taxed.

The Stamp Act was so unpopular that it was repealed, but later one was passed which taxed tea.

Events. In 1773 the people of Boston threw into the sea the tea which the traders were about to land.

In 1774 all social and religious differences were sunk, and the colonists, for the first time, banded together against England.

They sent deputies to a congress at Philadelphia. This congress demanded the repeal of the Acts taxing the colonies, and determined that all colonists should act together under the title of the United Colonies.

They saw that in their union lay their strength. Each state, acting separately, would have been crushed easily; but all working together, they were a power to be reckoned with.

They raised an army, and appointed George Washington commander-in-chief. He showed great resolution, patience, and skill in training his motley army to co-operate together.

The war began.

In 1775 there were two skirmishes at Lexington and Bunker's Hill.

In 1776 the English troops, under General Howe, evacuated Boston, when the colonial army marched upon them.

4 July, 1776, the Congress issued a Declaration of Independence of the United States of America.

In 1777 Washington was twice defeated. Then came a great change. A British army, under General Burgoyne, had to surrender to the American troops at Saratoga.

This was the turning-point of the war. France and Spain recognized that the colonies, all working together, had good prospects of gaining their independence, and openly helped them.

In 1781 Lord Cornwallis, who had tried to defeat the American army in the southern states, and was working his way to the north, had to surrender to Washington at Yorktown. This brought the fighting to a close.

In 1783, at the Peace of Versailles, the independence of the United States was acknowledged.

George Washington was elected the first President of the United States.

Results. From the time of the union of these states, the development of wealth — agricultural, mineral, and manufacturing—has been unequalled.

Previously there was little or no commercial intercourse between the states. Since then, the interchange of the products of the different states has grown to an enormous extent. This interchange is co-operation for the good of each state, and for the good of the states as a whole.

BLACKBOARD SUMMARY

In the reign of George III were thirteen states.

Grievances. The colonists could trade with only British dominions.

Taxation without representation.

Events. 1774. Congress at Philadelphia, Union, for the first time in the history of the colonies.

All worked under one leader, George Washington.

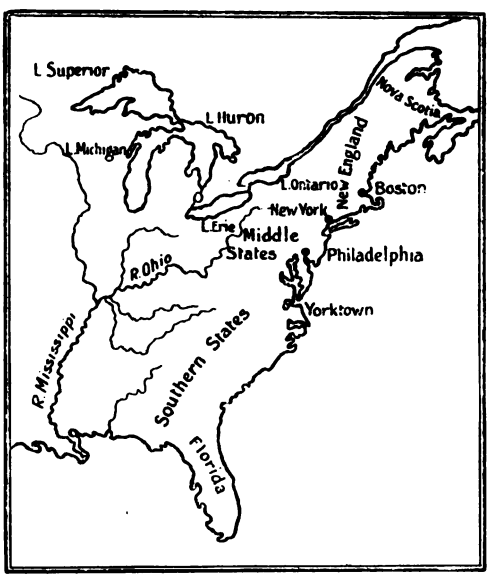
1775.

1776. } Evacuation of Boston.

4 July. } Declaration of Independence.

Result. 1. Unequalled development of wealth.

2. Co-operation for the first time for the good of the whole.



CO-OPERATION SHOWN IN THE FORMATION OF A SENTENCE

Introduction. Commence the lesson by asking children to think about something. Then, by questioning, deduce that no one can tell what they have thought about, unless they put their thoughts into words—forming a sentence. After several examples have been given, children will supply definition—

"A sentence is a complete thought put into words to make sense."

Now we will find out something about these sentences.

Parts of a Sentence.

1. In all the sentences given there was something spoken about, e.g. birds, children, flowers, coal, etc. A name is given to this part of the sentence. It is called the *subject*, and it is one of the two main parts of a sentence.

2. Now, having found the subjects, we must say something about them.

Using those given by children we get the words—fly, learn, grow, burns.

These words form another part of a sentence called the "telling part" or the *predicate*.

Now putting together these subjects and predicates,

Do the sentences they form sound complete and sensible? Yes. Therefore we see that these two parts are necessary in every sentence.

3. These short sentences are such as little children use. Now we will build up a longer one. We will take this sentence to begin with—

"The bird hurt its foot."

What is the subject?

What is the predicate?

Would the sentence sound complete if I said—The bird hurt?

Which words complete the action?

We can enlarge this sentence by adding other words to it.

We can say—(*a*). Something about the bird, and so enlarge the subject.

(*b*) Something about where the foot was hurt, and so enlarge the predicate.

Ask children for these, and build up the long sentence from the short one we began with—

"The little bird (flying quickly past the house) hurt its foot (against the ivy-covered wall)."

The added parts are called "adjuncts" of the subject and predicate.

So we see that the parts we have added have co-operated with the main parts, and formed a longer sentence.

We see, therefore, that *words* can co-operate, as well as people, when used properly.

Exercise. Let children give sentences with—

(*a*) Subject and predicate only.

(*b*) Sentences showing words co-operating with subject.

(*c*) Sentences showing words co-operating with both subject and predicate.

Standard III.

CO-OPERATION IN NATURE

Fertilization.

Apparatus. Provide each child with a simple flower; preferably one with only one pistil, e.g. wallflower. The children are to refer to their flowers as the lesson proceeds. (They are not to be dissected, as this is contrary to the teaching of the school. "They murder to dissect.")

Refer to the fields in spring and the gardens all through the summer, one mass of brilliant flowers.

From previous lessons we have learnt that the aim of every plant is to make seeds from which new plants can be obtained.

Wordsworth's quotation on the blackboard says—

"The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true."

Before the fruit containing the seed is produced we must have root, stem, leaves and flowers "all working together" or "co-operating." The root and leaves produce food, which is carried by the stems to the flowers which bring forth the fruit.

"All are needed by each one:
Nothing is good or fair alone."

EMERSON.

By referring to our flower we find it is composed of sepals, petals, stamens, and pistil.

The stamens bear the pollen; the pistil holds the ovules which are to become seeds.

Now tell the story of how Mother Nature makes these stamens and pistils work together.

The end of the pistil or stigma is usually sticky, so that when the anthers burst and release the pollen, if any falls upon the stigma it is retained there.

The pollen grains now begin to grow, sending out a little tube (the moisture of the stigma encouraging growth), which, on passing down the style, enters an ovule in the ovary.

This gives life to the ovule, making it into a young seed, from which, when ripe, a new plant can be reared.

Mother Nature wishes to help all she can to make new seeds. She is not content with just hoping the pollen will tumble on to the stigma. She helps—

I. By Insects, which come to fetch the nectar from the flowers. (Examine the flowers to see where the nectar is stored.)

In order to obtain it, the insects are compelled, on entering the flower, to brush the pollen on to their bodies. On leaving the flower, the insects, passing the stigma, leave upon it some of the pollen. (Here the story of either the wild arum or the snapdragon might be told.)

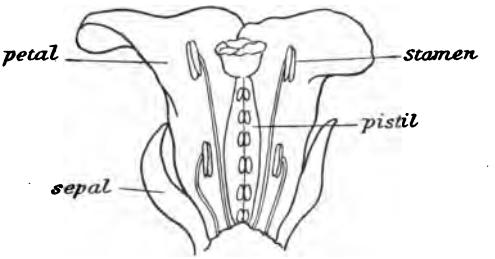
Some flowers require pollen from another flower. This is carried by insects; sometimes by gardeners by means of a brush. (The story of the fuchsia or other pendent flower might be told.)

The flowers co-operate with the insects by attracting them—(*a*) By smell.

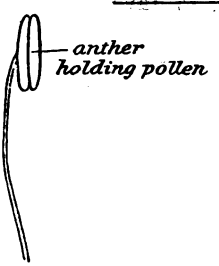
(*b*) By bright colours and stripes—white or yellow for night insects.

This "working together" of insects and flowers explains how it is, directly the flowers appear in the spring, the insects venture forth. Refer to the bees busy among the crocuses on a bright sunny day in early spring.

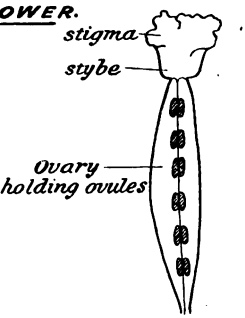
There are some trees which flower long before the insects dare venture out from their winter's sleep, so they have neither honey nor scent. They are helped



SECTION OF FLOWER.



STAMEN (enlarged)



SECTION OF PISTIL
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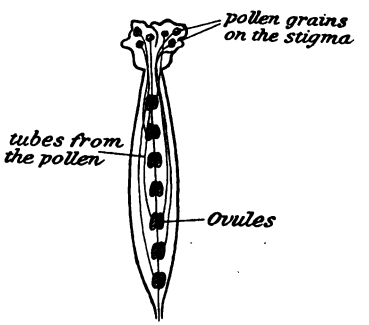

II. By the Wind. It shakes the tree, scattering the pollen and carrying it from flower to flower.

The flowers help the wind by keeping back their leaves until the pollen has been scattered.

Refer to the lines in "The Voices of Spring"—

"See the yellow catkins hanging," etc.

From our lesson we learn all the different parts of plants, working with the insects and the wind, form for us perfect seeds.

"God made all the creatures and gave them our love and fear,
To give sign, we and they are His children, one family here." Browning.

BLACKBOARD SUMMARY

(to be built as the lesson proceeds)

The pollen fertilizes the ovules and makes them grow into seeds.

The style, being sticky, retains any pollen scattered upon it.

Pollen is scattered by—

1. The opening of the anthers.
2. The insects.
3. The wind.

The flowers help—

1. *The insects*, by attracting them by (*a*) Smell, (*b*) Colour.
2. *The wind*, by keeping back the leaves until the pollen is scattered.

Cooper's

CONFIDENTIAL

Twenty minutes. *Standard IV.*

CO-OPERATION TAUGHT THROUGH PHYSICAL DRILL

"Warriors of the golden cord marching on together,
Now we tramp and now our feet rise and fall together."

EXERCISES.

I. Forming into class.

Necessity of order and some one to guide.

Each individual must co-operate with her fellows so that order may be maintained.

"All are needed by each one:
Nothing is good or fair alone."

II. Arm flexions and extensions.

Arms upward, sideways, and downward, stretching to numbers.

Left arm upward, right arm downward stretch.

Heart and lungs—chief organs. Working arms expand chest, give heart and lungs more room to work, i.e. limbs co-operate to help internal organs.

Children know that this exercise requires more thought and concentration. Here both sides of the brain are needed to work, both co-operate in sending messages to arms. Exercises must be repeated more than once in order that the full benefit may be obtained.

III. Balance movements.

Hips firm, heels raise, knees outward bend.

Arms stretching and bending in, knee bend position.

Here we have several muscles brought into play, chiefly those of the trunk, all working together for the same end. Exercises in balance position difficult, but very efficacious.

IV. Shoulder - blade exercises.	Chest fully expanded—more air can enter lungs, thus more oxygen to lungs and blood, which is made purer, and makes body healthier. Thus we see how it needs all to work together to gain desired end.
Arms sideways and upwards, raising in two movements.	
Trunk forward bend, arms forward bend, arms fling.	
V. Trunk exercises.	These exercises must be repeated five times. All muscles of trunk are worked, internal organs are moved, and freer play given to body.
Trunk forward and downward bend.	
Trunk sideways bend.	
VI. Marching.	Every part of body brought into play in marching.
Quick march.	With co-operation of music, dancing much easier.
Tip-toe march.	
Skipping step.	All parts co-operate to make movements pleasing to the eye —eyes, feet, hands, and graceful bend of body.
Slow step.	
Minuet—bow.	

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Standard II. *Last Quarter.*

CO-OPERATION SHOWN IN THE COTTON INDUSTRY IN ENGLAND

Introduction. Many articles of clothing are made from cotton. Refer to child's pinafore, etc.; all made from cotton, although known under various names.

What cotton is and from whence it comes. Cotton grows on a plant in the pod which bears the seeds. Cotton will not grow in England, but requires a hot country; therefore if we were not friendly with the people of hot countries such as United States of America, Egypt, and India, we should not be able to get any of the raw cotton. We must, therefore, co-operate with these people. The plant needs very careful cultivation. The pods are picked, the down separated, packed up, and sent to our country. Show a picture of a cotton plant and sketch a ripe pod. This is not ready yet to be made into our clothing, but the people in the hot climate cannot do any more towards it. Other people must co-operate with them, in order to produce the finished goods. We in England do so, and the bales of raw cotton are sent to England to be manufactured.

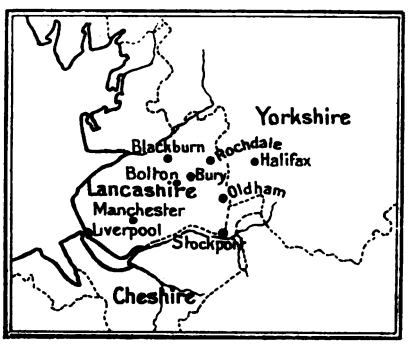
Where manufactured and suitability of locality. The Lancashire and Cheshire coalfield is the home of the cotton industry. Coal and a great amount of water are necessary in the manufacture, and there is a good supply of both in this locality. Thousands of men are employed, not in actually manufacturing the cotton alone, but in helping towards that end. Coal mining, iron smelting, making machinery, etc., are industries which must be carried on in order that the cotton can be manufactured, and thus men in all these employments co-operate in the making of our pinafores.

Liverpool is a convenient port for the landing of the raw cotton and also for sending off the manufactured goods.

Towns engaged in the manufacture. Manchester is a very large town with large mills and warehouses in the cotton trade. How many thousands of people here alone would be without work, if our co-operation with the cotton-producing countries should cease!

Other towns engaged in the cotton manufacture are Oldham, Bolton, Bury, Rochdale, and Stockport.

Recapitulation. Question on chief points connected with cotton industry and chief towns engaged in the manufacture.



Standard VII. 17 *December*, 1906.

EDITH BLAKEMORE.
Age twelve years.

CO-OPERATION

The word "co-operation" is made up of two Latin words —"co," meaning together; and "opus," meaning work. Thus co-operation means working together. We cannot work together unless we have one aim, because if we have not we shall hinder each other. The aim of every one ought to be to help each other, and if every one worked with that aim they would be gaining help for themselves.

The result of co-operation is harmony. If everybody co-operated, there would be harmony all over the world. Tennyson says harmony follows co-operation in these lines—

> "When shall all men's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land?"

We find co-operation in nature, in plant life, and among the animals. These lines show how the plants co-operate—

> "The flowers, still faithful to the stems,
> Their fellowship renew;
> The stems are faithful to the root,
> That worketh out of view;
> And to the rock the root adheres
> In every fibre true."

The bees especially show co-operation. They choose a queen, and they all work together loyally under her and for her good. Shakespeare says—

> "So work the honey bees,
> Creatures that by a rule in nature, teach
> The act of order to a peopled kingdom."

They are an example of the good of co-operating.

"The colours all working together make one perfect light."

There should be universal brotherhood among ourselves. If there is, we shall all be practising altruism, and therefore we shall all be happy, because helping others gives pleasure to ourselves. Before we can co-operate with others we must have co-operation in ourselves. Our mind and soul must work together, as Tennyson says—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

Our history lesson this week is, "The American War of Independence." It teaches co-operation. The colonists knew that if each state fought separately they would all be beaten, so they all banded together and showed that "Union is Strength." The best way to be thrifty is to co-operate. Each one ought to do the work he can do best. There is an old story about a man who was dying and he wanted to share his possessions among his sons. He gave his lands to one, his money to another, and his horse to another, and so on. He said, "I do not want each one to take away his own part, because one will be no good without the other." To illustrate this, he sent for a bundle of faggots, and taking two or three sticks separately he broke them. Then putting them all together he tried to break them, but he could not. "Thus," he said, "I want you to keep together, and then you will be much stronger than otherwise you would be." The co-operative societies now found all over England are the result of men banding together to work for the common good.

Standard V.

GERTRUDE ALDHAM.
Age eleven years.

CO-OPERATION

This week we have been learning the following lines by Wordsworth :—

"The flowers, still faithful to the stems,
Their fellowship renew ;
The stems are faithful to the root,
That worketh out of view ;
And to the rock the root adheres
In every fibre true."

These lines show how the single parts of a plant co-operate to make the perfect plant. Besides co-operating in a single plant, nature co-operates in every way. The sun comes out at the proper time, the dew and rain come to refresh the flowers, and the darkness falls at a regular time to give flowers and human beings rest. We can take a lesson from nature and co-operate with each other. We all need each other, however independent we may be. If there were no postmen to bring our letters, we should never receive them. No one could write letters if some one did not make paper, pens, and ink. Emerson knew our need for each other. He said—

"All are needed by each one :
Nothing is good or fair alone."

It is for this reason that so many co-operative societies have been formed. Instead of one man getting the profits, they are shared among all the members. We co-operate in school. The teacher helps the scholars and the children help the teachers. Froebel showed teachers the value of co-operating in school. He said, "Let us live with our children."

He was fond of children and called his school the "Children's Garden."

The different colours co-operate to make a perfect white. We have a song that tells that if we work together we shall be like the colours, and have pure characters like the pure white light.

Before the American War of Independence all the states were formed of different characters. Some were merry-making cavaliers, others were solemn Puritans, some were strict Roman Catholics, and others were Quakers. Separate, they could have done nothing against England. United under George Washington, they became one nation under the title of United States of America, and gained the right to trade with whom they pleased, and to form their own laws.

Standard VI. 17 *December.*

IRENE WESTCOTT.
Age twelve years.

CO-OPERATION

The meaning of co-operation is a working together for one aim. We have to work for the good of all. Emerson says—

"All are needed by each one:
Nothing is good or fair alone."

Unless we co-operate there will be no harmony in the land. Tennyson gives the end for which we should all work in these lines—

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"

We always find co-operation in nature. In plant life the rock, root, stems, and flowers all co-operate to make a perfect plant, as Wordsworth says in this quotation—

"The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true."

Co-operation is always found in a hive. The bees do the different work in turns. When the bee that is fanning the queen bee is tired, then it will change its work with some other bee. They all work together for the good of the hive and the queen. Shakespeare says—

"So work the honey bees,
Creatures that by a rule in nature, teach
The act of order to a peopled kingdom."

Colours co-operate to make light. The following quotation illustrates this, "All working together makes one perfect light."

Our history lesson, which was on the American War of Independence, is a really good illustration of our thought. There were thirteen states in America which were occupied by colonists. There had been some trouble between these colonists and the English for a long time. George Washington knew the colonists would be defeated if each state fought separately against the English, so the colonists united together and called their country the United States of America. It is said that "Unity is Strength." If we want to be thrifty we must co-operate. About the beginning of the nineteenth century the country was in a dreadful condition; wages were very low, and the prices of goods were very high. A man named Robert Owen got some of the poorer class to band together and formed a society to buy provisions at wholesale prices and sell them as cheap and as pure as possible.

This was the first co-operative society and was formed in the year 1844.

Standard IV.

EDITH WEBB.

CO-OPERATION

Co-operation is the thought we are practising this week. It means working with others. There ought to be co-operation in our homes and schools. We shall most likely be successful if we co-operate. Things in nature co-operate; the wind does when it scatters seeds, and the rain and sunshine do when they nourish the trees and flowers. This poem of Wordsworth's shows co-operation in nature—

"The flowers, still faithful to the stems,
Their fellowship renew;
The stems are faithful to the root,
That worketh out of view;
And to the rock the root adheres
In every fibre true."

There is co-operation in animal life—even the bees co-operate; one bee couldn't fill a hive with honey itself, all the bees have to co-operate before the hive is full. Shakespeare tells us in the following lines that a lesson of co-operation is shown to us by the bees—

"So work the honey bees,
Creatures that by a rule in nature, teach
The act of order to a peopled kingdom."

King Arthur's knights had co-operation when they went to seek for the Holy Grail. Even the letters of the alphabet co-operate when they make words, and the words when they make sentences. The grains of sand must co-operate to make land, and the drops of water to make the sea. This song shows it—

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

There ought to be co-operation in the army and navy, for if there were not and they were at war, they would be sure to lose. This story shows how some raindrops had co-operation. It was a very hot day and a farmer was standing in a field of corn looking very miserable. "I wish rain would come," he sighed, because his corn was bending and looking thin. Up in the sky a raindrop heard him and resolved to go down and water his corn. But, thought the raindrop, I cannot water all that corn. So it went and asked some other raindrops to come down with it. The next morning the farmer went to look at the corn again and to see if any rain was coming, and while he was looking up, a little raindrop fell on his nose. It was the same raindrop that had asked the others to join it; then all the others came down and watered all the corn. So we see what a lot of good we can do if we co-operate. Above all, our mind and soul have to co-operate. If they do, we shall be in harmony.

Standard III. 12 *December.*

LOIS WATKIN.

We have been talking about how nature puts life into the seeds.

The pollen from the stamens must grow down into the ovules. When an insect goes in the flower for the nectar, some of the pollen sticks onto its body, and it on leaving goes past the pistil and some pollen grains are left on the sticky stigma. The flowers attract the insects by their bright colours and sweet smell. The wind helps the flowers to scatter the pollen. Some trees cannot wait for the insects waking from their winter sleep, so they ask the wind to help them. The wind blows the pollen onto the stigma. The trees help the wind by not having their leaves until the pollen is scattered. Our lesson shows us how the flowers, insects, wind all co-operate to put life into the seeds.

Standard II.

IDA THOMPSON.

Age eight years.

Co-operation means helping and sharing. It helps us to kill some of our dragons, such as selfishness and greediness. We are having a Band of Mercy this afternoon. We all say our pledge and take hold of hands to show that we are going to help each other to keep it. King Arthur wanted his knights to co-operate, so he made them all promise to join together in trying to help others. We know a story which shows us co-operation. It is about one raindrop getting others to fall to the earth with him and make a shower, so that the farmer's fields would be watered and the farmer would be happy.

ALL SERVICE RANKS THE SAME WITH GOD

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TEMPERANCE

" Ah ! little recks the labourer,
How near his work is holding him to God,
The loving labourer in space and time."

Standard VI. *One Week's Work.*

CENTRAL THOUGHT:

Temperance.

"Not only to keep down the base in man,
But teach high thoughts and amiable words,
And courtliness."

Daily Talks. Temperance is moderation. We must be temperate in our thoughts.

This is most important, because our every word and action depend on and result from thoughts. Whether we eat or drink, work or play, a thought has caused that action. Shakespeare knew this. He said—

"There's nothing either good or bad,
But thinking makes it so."

Wordsworth calls thoughts "silent laws." He says—

"Some silent laws our hearts will make,
Which they shall long obey;
We for the year to come
May take our *temper* from to-day;
And from the blessed power that rolls
About, below, above,
We'll frame the measure of our souls,
They shall be tuned to love."

Tennyson, in his "Idylls of the King," wrote the story of King Arthur and his band of brave knights. They all made a promise that they would be temperate in thoughts and speech and actions. This was their promise—

"Not only to keep down the base in man,
But teach high thoughts and amiable words,
And courtliness."

They also promised to be temperate in speech in these words—

"To speak no slander, no, nor listen to it;
To honour his own word as if it were God's."

Of all the knights, and they were the bravest of the brave, only one succeeded in keeping his vow. This was Sir Galahad, who had pure thoughts only. Tennyson describes him thus—

"My strength is as the strength of ten,
Because my heart is pure."

Sir Bedivere, the last of the knights, who was with King Arthur at the end, had to fight against the intemperate thought, covetousness. King Arthur had twice commanded him to throw into the lake his famous sword, Excalibur. Twice Sir Bedivere disobeyed him. The third time, to keep back the covetous thought, he had to close his eyes, "lest the gems should blind his purpose." Then he conquered his desire.

We can follow the example of the knights of King Arthur, and try to have pure thoughts only, that spring from the higher self. If we do not admit any impure thoughts, then we shall be true to our higher self. In the play "Hamlet," Polonius gives to his son Laertes, from whom he is parting for a long time, some advice.

He says his son must not desert his true friends; he must not quarrel readily; but if he must fight, be brave. He must dress according to his rank; he must neither borrow nor lend; then above all this, he must be true to his higher self. He says—

"This, above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Scripture. Last six Commandments teach temperance in thoughts. Christ said, "Whoso hateth his brother" has broken the sixth Commandment, for he has murdered him in his heart.

History. Reign of Anne.

Life of Marlborough—his great successes in the War of the Spanish Succession—Blenheim, Ramillies, Oudenarde, Malplaquet.

Though he conquered the intemperate thought fear, he had others: avarice, selfishness—which, unlike Sir Bedivere, he did not conquer.

Geography. Holland — physical features, industries, people, and towns.

Temperance a characteristic of the Dutch. "The Dutchman is slow in promising, but he always keeps his promise."

Their temperate character has been determined by the long struggle against the Spaniards, and their perpetual struggle against water.

Reading. Account of Marlborough, from Warwick History Readers, pp. 20–32.

Story of Sir Bedivere, from Longmans' New Supplementary Readers, "Tales of the Round Table," pp. 151–60.

Writing. Essay on "The Dutch."
Account of Marlborough.
Essay on Temperance.
The Story of Sir Bedivere.

Grammar. Formation of sentences containing words temper, temperance; intemperate, intemperance; showing how used—example: to *be* temperate;
to *have* temperance.

Domestic Economy. Temperance.

Usual meaning, "Abstinence from alcoholic drinks." Action of alcohol on food and on blood. Evil of drunkenness. From what intemperance in drink springs—intemperance in thoughts. Whether we eat, drink, work, or play, a thought has preceded that action. These actions will be temperate or intemperate, as our thoughts are.

Standard VII.

BERTHA STOTT.
Age thirteen, half-timer.

TEMPERANCE

Temperance means moderation, or to be evenly balanced. Self-control is another word for temperance.

We must be temperate in our thoughts, words, and actions, also in eating and drinking. If we eat too much we shall have indigestion, and if we eat too little we shall be ill. If we drink too much tea it will harden the inside of our stomach. Drinking beverages with alcohol in them poisons the blood and weakens the brain. There is temperance in work and play. We must do our work first, and then we shall have earned our play. We must be very careful about our speech. To keep us from speaking harshly we must put a curb on our tongue. "A soft answer turneth away wrath." The most important things that we have to be temperate in are our thoughts. They are the most important because thoughts lead to actions. "There is nothing either good or bad, but thinking makes it so."

If we are temperate in all these things we shall know what it is to keep within bounds, not to go to extremes, and to have moderation.

For examples, we could take the Puritans and the Stuarts. The Puritans thought too little of pleasure, and they thought it was wrong for a child to look at a picture-book on Sunday. The Stuarts were just the opposite. They went to extremes with pleasure. They thought too much about it.

ADA HIGHLEY.
Age twelve.

TEMPERANCE

Temperance is our thought for this week.

It means moderation, or keeping within bounds, or equally balanced, and another name for temperance is self-control. We have to be temperate in our thoughts, words, and actions. We have to be temperate in eating and drinking, because if we eat too much we shall have indigestion, and the people who eat too much are gluttons, and drinking too much is just as bad as eating too much. It is still worse to take too much of the beverages which contain alcohol. Alcohol poisons the blood and weakens the brain. We have also to be temperate in work and play, because if we work and do not play our brains will be dull and we shall not be able to do some of the best work which is set before us. We need exercise and fresh air, and that is why we have to go out and play. There is a saying—

"All work and no play makes Jack a dull boy,
All play and no work makes Jack a trifling toy."

We have to be temperate in our speech, because sometimes we come out with nasty words and talk when we should not talk, and this is not putting a curb on our tongue.

It is most important to control our thoughts or to be temperate in our thoughts, which lead to actions and speech. Shakespeare says—

"There is nothing either good or bad,
But thinking makes it so."

The result of this is, if everybody was temperate there would be harmony in the world. The Stuarts show us a very bad example of intemperance, for they wanted too much pleasure.

The Puritans were just the opposite, for they always

wanted to be working, and they did not believe in pleasure. Sir Galahad is an example of one who had temperance. Indeed, all the Knights of the Round Table had to take a vow, and this is it—

> "Not only to keep down the base in man,
> But to teach high thoughts, amiable words,
> And courtliness."

We have to use God's gifts, one and all, wisely and well.

Last Sunday was Temperance Sunday. In the churches and chapels sermons were preached on drink, urging people to abstain from intoxicating drinks. The ministers were saying how dangerous it was to be intemperate in drink.

MAY DENNIS.
Age twelve.

TEMPERANCE

We generally use the word temperance as meaning abstinence from drinking alcoholic liquors. Alcohol is a poisonous liquor that will deaden the will. The result of this is drunkenness. Temperance societies have been formed by people to put down this evil. I am a member of one, and we make a pledge or promise that we will not drink any intoxicating drink. We try to persuade others to join and make the same promise.

Intemperance in drink is a great evil, but intemperance in thoughts is greater. All our actions—eating, drinking, work, and play—must have a thought at the back of them. So these actions will be temperate or intemperate, as our thoughts are. Shakespeare said this in these lines—

> "There's nothing either good or bad,
> But thinking makes it so."

Some people think a great deal about getting knowledge, and they try to get all they can. They spend almost all their time getting more and more knowledge, and they neglect nearly all other things but this.

This is not what we have to do. We have not only to look after the mind, but we have to look after the soul and also the body. If we do not look after the body we shall have bad health. We must not, however, think too much of the body. If we think too much about eating and drinking we shall be wanting to do nothing but eat, and our lives will be useless. Some people think about nothing but their soul. They think if they go away and live by themselves, they are good. This is not the way to act. We ought to go amongst people and try to make them good as well.

ELSIE BAINES.
Age ten.

TEMPERANCE

We are practising temperance. Two other words which mean the same are—moderation and self-control. People should be temperate in all things—in pleasure, dress, eating, drinking, and talking.

The tongue can make a lot of mischief. In beer, wine, and spirits, there is something called alcohol. This poisons the blood and ruins the health. Also the minds become dull and unfitted for work. We can practise temperance in our school by having self-control over eyes, tongues, and fingers.

Having no control over our fingers leads to stealing, and the eighth Commandment is broken. We have examples in King Arthur's knights, who had to keep this vow—

> "Not only to keep down the base in man,
> But teach high thoughts, amiable words,
> And courtliness."

Other lines of poetry to illustrate this, written by Tennyson, are—

> "To speak no slander, no, nor listen to it;
> To honour his own word as if it were God's."

This teaches temperance in words—to be careful what we say about other people. The ninth Commandment illustrates this. On Monday we were told about a race of people called the Spartans, who once lived in Greece. They were very brave and temperate people. Then in the history of Wales we read about a prince named Llewellyn, who killed his favourite dog Gelert in a fit of temper. We had a poem read to us about this. He had no self-control, but afterwards was greatly ashamed of himself.

So we see that intemperance in anything causes much trouble and unhappiness, not only to one person, but to many.

HARMONY

" No one can acquire for another—not one ;
No one can grow for another—not one.
The song is to the singer, and comes back most to him ;
The teaching is to the teacher, and comes back most to him."

WALT WHITMAN.

Standard VII.

HARMONY

Extracts from poems already learnt.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

TENNYSON'S *In Memoriam.*

"While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

WORDSWORTH'S *Tintern Abbey.*

"Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land?"

TENNYSON'S *Golden Year.*

Read to children "Orpheus and his Lute" (Shakespeare).

Daily Talks. *Ethical teaching.* Harmony is a blending together to make one perfect whole. When all work "for the joy of the working" there will be a singleness of purpose, and that purpose should be as Tennyson says, for "each man's good."

Harmony in ourselves is the result of each part of us being cultivated in a right proportion—

"That mind and soul, according well,
May make one music as before."

The three parts of us which require food are—

i. The Body—food, light, air.

ii. The Mind—knowledge.

iii. The Soul—reverence.

Our parents feed the body; the mind is fed at school with reading and thoughts; but only ourselves can give food to the soul. Wordsworth says—

"We'll frame the measure of our souls,
They shall be tuned to love."

By the discovery of steam, electricity, etc., man has become master of great powers; but still he has within himself a greater power than these—harmony, which Wordsworth says, if combined with the power of joy, will make one see "into the life of things."

Tennyson gives us an ideal in Sir Galahad, "whose strength was as the strength of ten, because his heart was pure," so he was the only one of the "Knights of the Round Table" who saw the Holy Grail, or who saw into the life of things.

Where possible the "Thoughts" will be introduced into the following subjects:—

English.

Reading. Orpheus and his Lute.

Story of Sir Galahad, from "Tales of the Round Table" (Longmans).

"Tintern Abbey," from Wordsworth Readers.

Composition. Essay on Harmony.

Story of Sir Galahad.

Biography of Wordsworth—typical poet of Nature and Harmony.

History. The aim of Nelson and Wellington in the Peninsular War (period of history taken) was to preserve the "balance of power."

Geography. Italy—physical features.

Harmony of colours, climate, scenery, and the effect upon the people by making them excel as artists in music, painting, and dancing.

Domestic Economy. Home life. Each one has her own duties to perform to keep the home in order, i.e. to produce harmony. Neglect of duties—even one small duty by one member—brings disorder.

Music. Singing of songs, part songs, and unison songs.

"Folk songs," where greater expression is given to words by suitable music, e.g. sea songs, nature songs. National songs of other nations show expression of harmony between people and surroundings.

Physical Training. Combination of movements to produce harmony.

i. Physical exercises.

ii. Minuet.*

iii. Other rhythmic movements.*

Harmony and rhythm were first associated with the dance—it is the "poetry of motion."

School Games. Here harmony must be preserved if any benefit is to be derived from the play. Give-and-take, good temper and courage, concentration and patience, are all included in harmony.

* ii. and iii. with music.

MATILDA ROBINSON.
Age twelve years.

HARMONY

Harmony is a blending together of parts to make a perfect whole. We find harmony in colours. All the primary colours blend together to make a pure white light. There is harmony in sound. We call this harmony music. Mozart had a great longing for harmony in sound. He showed it when he composed a great many of the best pieces of music. We find both harmony of colour and of sound in nature. Wordsworth felt this harmony and was always wanting to be with nature. Emerson was the same. He was so full of love for nature that he wrote a piece of poetry called "The Apology." In it he made excuses to his friends for his absence. He said—

"Think me not unkind and rude,
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men."

We can all see this beauty in a rippling stream when there is green grass and trees on each side, and the sun is making it sparkle as if there were little diamonds in it. We can all see the birds and how beautiful they look, and we can hear them singing so sweetly. Like nature, we can be in harmony ourselves. To do this we must let our mind and soul grow together. Tennyson says so in these words—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

GLADYS BRIGGS.
Age eleven years.

HARMONY

Harmony is a blending together of parts to make a perfect whole. We can have harmony in sound, which is music. Mendelssohn felt this harmony, and expressed it. Longfellow wrote about a man called Hiawatha. He influenced men, women, animals, and nature herself. When he sang or played he softened the hearts of men by the pathos of his music; he could stir the souls of the women to passion or melt them to pity, and he could charm the brook and the animals to silence. Longfellow said he sang of peace, which is only another name for harmony. We can also have harmony in colours. The seven colours all blending together make one perfect white light. White is a sign of purity. There is harmony both of sound and colour in nature. We can see this harmony in the woods in any season of the year. In the spring-time, when the trees are just beginning to leaf and the grass is green, there is harmony. In summer-time, when all the flowers are blooming and the trees are darker green and the sky is blue and the stream is rippling, there is the same spirit of harmony. In the autumn, when the brown leaves are all getting blown about and there are the lovely sunsets, there is the same spirit again. Wordsworth felt this harmony, and sometimes the flowers made him happy and at other times sad. The daffodils made him happy. He says so in these lines—

> "And then my heart with pleasure fills,
> And dances with the daffodils."

He said that flowers made him sad in these lines—

> "To me the meanest flower that blows
> Can give thoughts that do often lie
> Too deep for tears."

We can have harmony between ourselves. Tennyson says this in these lines—

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before."

Steam, electricity, and water are powers. We know what great things these can do. Wordsworth says that harmony is a great power; it can help us to see into the life of things. Sir Galahad was the knight of King Arthur who did see into the life of things. He was pure in heart.

EDITH ALDAM.
Age ten years.

HARMONY

Harmony means being in tune. The first thing we must have harmony in is in sound. Sounds in harmony make music. There can be harmony in colours. The seven colours of the rainbow are examples of this. They all blend together and make one perfect light. The third thing we must have harmony in is within ourselves. Our mind and soul must agree. Tennyson's lines about harmony are—

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before."

The food for our soul is reverence and the food for our mind is knowledge.

There are some colours which do not harmonize, but in Nature they do. The bluebell and its green leaves is an example. Wordsworth considers that harmony is a great power in these lines—

> "While with an eye made quite by the power
> Of harmony, and the deep power of joy,
> We see into the life of things."

We ought to have harmony in the house, at school, and everywhere.

There is a proverb which says—"It takes two to make a quarrel, but one can always end it."

War shows there is not harmony between two countries. They disagree and then war results.

Tennyson's lines to illustrate harmony are—

> "When shall all men's good
> Be each man's rule, and universal peace
> Lie like a shaft of light across the land?"

There are two of the Beatitudes which teach harmony. They are—

"Blessed are the pure in heart,
For they shall see God."

"Blessed are the peacemakers,
For they shall be called the children of God."

There was harmony in the "Home at Bethany," where Martha, Mary, and Lazarus lived. Jesus often went there to rest. One of Sir Edwin Arnold's poems which teaches harmony is—

"Have goodwill to all that lives,
Letting unkindness die, and greed and wrath,
So that your lives be made
Like soft airs passing by."

In school a child can try to make harmony in her class.

LIST OF POEMS
SUITABLE FOR ETHICAL TEACHING

"Let us be content, in work,
To do the thing we can, and not presume
To fret, because it's little."

E. B. BROWNING.

"For furthering such increase of knowledge on this matter, may we beg the reader to accept two small pieces of advice?

"The first is, no wise to suppose that poetry is a superficial cursory business, which may be seen through to the very bottom, so soon as one inclines to cast his eye upon it.

"We speak of that poetry which Masters write, which aims not at 'furnishing a languid mind with fantastic shows and indolent emotions,' but at incorporating the everlasting Reason of man in forms visible to his sense and suitable to it; and of this we say, that to know it, is no slight task, but rather that, being the essence of all sciences, it requires the purest of all study for knowing it." CARLYLE.

ON THE POETRY MEMORIZED

The following is a list of the poems that have been learned by the children. They have not all been memorized in one year, but at various times in their school life. They may not know them all verbally correctly; but having once learned them, they will recognize them when they meet them again as old friends, and be glad to renew their acquaintance. Having once learned a poem or part of one, as much use is made of it as possible afterwards, so as to impress it on the memory by association, as well as to enforce the teaching for which the poem was chosen. I ought to say here that the children are not kept entirely to this serious kind of poetry; they know and enjoy Kipling's verses from the Jungle Books, R. L. Stevenson's, Eugene Field's, and, as a great treat occasionally, Edward Lear's Nonsense Verses.

I do not agree with those teachers who take a year to study one poet's works. It is not the poet and his teachings that are so essential for the child, but certain moral truths; and it is much more valuable, and certainly more interesting to see what many minds have said about the Central Thought that is being studied, than to confine the children to one author, for a poet wanders from one subject to another. His mental breadth is too great for a child to follow. It is better to take one idea and impress that thoroughly on the child's mind, enriching it with many examples. Our children's school lives are so short. Could they be extended even for a couple of years, the same objection would not be so strongly made.

POEMS MEMORIZED

1. Selections from "As You Like It."
2. ,, ,, various plays of *Shakespeare.*
3. "The Boy and the Angel" . *Robert Browning.*
4. "Pippa Passes" (selections) . . ,,
5. "The Epilogue" . . . . ,,
6. "A Child's Thoughts of God" *E. B. Browning.*
7. "My Kate" . . . . . ,,
8. Selections from "Tintern Abbey" . *Wordsworth.*
9. ,, ,, "Ode to Immortality" ,,
10. ,, ,, "To my Sister" . ,,
11. ,, ,, "She was a Phantom" ,,
12. "Daffodils by Ullswater" . . ,,
13. "The Primrose of the Rock" . . ,,
14. Part of "Peter Bell" . . . ,,
15. "The Tables Turned" . . . ,,
16. "Ring out Wild Bells" . . . *Tennyson.*
17. Selections from "The Idylls of the King" ,,
18. ,, ,, "The Œnone" . ,,
19. ,, ,, "The Princess" . ,,
20. ,, ,, "In Memoriam" . ,,
21. ,, ,, "The Golden Year" ,,
22. Verses from "The Jungle Book" . *R. Kipling.*
23. "L'Envoi" from "The Seven Seas" ,,
24. "The Recessional" . . . ,,
25. "Puck of Pook's Hill" (last poem) ,,
26. "The Arrow and the Song" . . *Longfellow.*
27. Selections from "Hiawatha" . . ,,
28. ,, ,, "The Ladder of St. Augustine" ,,
29. Lines on "Drudgery" . . . *George Herbert.*
30. Selections from "The Ancient Mariner" *Coleridge.*
31. "Sir Launfal" (selections) . . *Lowell.*
32. Part of "Each and All" . . *Emerson.*
33. "The Apology" . . . . ,,

SHORT NOTES ON SOME OF THE CHARACTER STUDIES

"Keep thy soul's large window pure from wrong."
E. B. BROWNING.

TIS THE MIND THAT MAKES THE BODY RICH

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ABOU-BEN-ADHEM

This is a poem written by Leigh Hunt, in which he shows us that love for our fellow-man is love for God. It illustrates Christ's teaching that "Inasmuch as ye do it unto the least of these My brethren, ye have done it unto Me."

Abou-Ben-Adhem awoke one night from a deep sleep, and saw an angel in the room writing in a book of gold. He was not afraid, but asked the angel what he was writing. "The names of those who love the Lord," replied the angel. Abou, on being told that his name was not there, said: "Write me as one who loves his fellow-men." The angel wrote and vanished. The next night he came again and showed the names of those whom God had blessed. And lo! Ben-Adhem's name led all the rest, thus making it plain to Abou that God accepted as love for Himself, love given to our fellow-men.

SIR BEDIVERE

Sir Bedivere was the last knight to be with King Arthur before he died.

He was loyal and sympathetic, but one fault spoilt his character and also the last hours of his master's life.

The magic sword Excalibur was given Arthur by the Lady of the Lake.

Before he died he wished to return it; but as he was too feeble to throw it into the middle of the lake himself, he asked Sir Bedivere to throw it back into the water whence it came.

But the richness of the sword tempted the knight, and he hid it in the marshes. When he returned, the king asked him what he had seen. He knew by the answer that he had not thrown it.

A second time he yielded to temptation.

The third time the King became very angry, so Sir Bedivere obeyed, and the sword was received by the hand that gave it to the King.

If Sir Bedivere had only had self-control, what a comfort he might have been to the King at the end!

ALFRED THE GREAT

Alfred the Great was born at Wantage, in Berkshire, in the year 849. He ascended the throne in 871. He fought and won many battles with the Danes. His victories, and the success of his whole career, were no doubt due to the order and method he observed in the carrying out of his plans. This is shown up clearly in contrast with the recklessness of the Danes. Alfred recognized that good order was the foundation of good government. He organized a national militia, and built a fleet, as he saw that the failures of the Saxons to repulse invading tribes was due to an unmethodical, unprepared mode of procedure. He drew up a code of laws, by which people could regulate their lives. He appointed good judges to see that justice was done. He is rightly called "The Great" because his aim was high, and he was so orderly and methodical in all his plans.

CORDELIA

The character of Cordelia in the play of "King Lear" forms an ideal one for us. All through the play her character shines out against the wickedness of her sisters. She possesses all the virtues that, as Tennyson says, "lead life to sovereign power," and we see the result in her gentle, loving disposition. Her father said of her: "Her voice was ever soft, gentle, and low, an excellent thing in woman."

In the division of her father's kingdom her courage and self-control are evident. She would not tell her love for her father for the sake of gaining a portion of his lands; her sisters might flatter him, but Cordelia would "love and be silent." Later on she proved her love by her gentle, tender care of the father whom her sisters had so sworn they loved, and so basely deserted.

COLUMBUS

Christopher Columbus, the celebrated navigator and discoverer of the Western World, was born in the city of Genoa about 1446. He spent most of his life on the sea, and became one of the most skilful navigators of Europe. He was convinced that by sailing across the Atlantic in a westerly direction, new countries would be discovered. In order to undertake this enterprise, he needed money and the patronage of a sovereign. His proposed voyage was looked upon as absurd by many of the Courts of Europe; but, undaunted, he persevered, and at last Queen Isabella of Spain fitted out three small vessels for the enterprise. Columbus showed his self-reliance in not allowing the treatment he received by almost every one to turn him from his purpose. He set sail, and for many days all went well. Then murmurs arose among the crew. His self-reliance was wonderful; not only did he remain true to his former opinions himself, but he infused courage and hope into his faint-hearted and refractory sailors. At last indications of land appeared; and in August, 1492, he landed safely on one of the West India Islands—San Salvador. Thus to the self-reliance of one man do we owe the discovery of our Western World.

ST. CHRISTOPHER

St. Christopher wished to show his zeal for God by doing something very arduous, and so he went to a hermit and begged to be given some hard duty. The hermit told him to build a hut by a stream and carry people across. Poor Christopher was most disappointed at having only this simple drudgery to do—such a very ordinary, simple thing. But it was an order, and he resolved to obey it to the letter. For a long time he performed his monotonous task, until one night a child asked to be carried across. In mid-stream the child was so heavy that Christopher became exhausted, and with difficulty reached the other side. Then the little Child, Who was the Christ, declared Himself, and Christopher felt rewarded for his steadfastness to his duty.

DAVID AND JONATHAN

David's great feat of killing the giant Goliath drew Jonathan greatly to him. The Bible says, "The soul of Jonathan was knit with the soul of David," implying that they loved each other. They made a covenant that they would be brothers, and as a sign, Jonathan took off his robes, sword, and spear, and gave them to David.

There came a time in the lives of these two when Jonathan had an opportunity of showing his friendship, and although it was possible that he might get into trouble with his father, Jonathan proved true to David. After a time, however, they agreed to part, and made a solemn oath to God that David and his children should always be faithful friends to Jonathan and his children.

SIR GARETH

Sir Gareth was one of King Arthur's knights. To attain this position he had to make a promise to his mother that he would work in the King's kitchen for a year and a day without telling who he was. He had to do the meanest kind of work, and much joking went on at his expense; but this he took all in good part. He did his work as cheerfully as possible, so that no one would know that it was not the kind of work to which he had been accustomed. In other words, he performed his work of drudgery, as in the sight of God, and so ennobled his work that George Herbert might have thought of him when he wrote:—

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws,
Makes that and the action fine."

THE DEERSLAYER

The Deerslayer is a character in one of Fenimore Cooper's books. Many boys have read this book; they love the stirring adventures in it. The Hind was a Canadian frontierman, and whilst rescuing an Indian girl, was captured. He was condemned to be tortured; but so well known was he as a man of honour, that the Indians allowed him to pay a farewell visit to his friends, relying solely on his promise to return at the end of two days. He had ample opportunities to escape during those two days, and his friends urged him to do so; but the Deerslayer's "word was his bond," and he returned to the Indians to await with fortitude whatever fate might be in store for him.

DUKE OF WELLINGTON, 1769–1852

Arthur Wellesley was born in Dublin. He was educated at a military college in France and entered the British army.

In the same year that Wellesley was born in Dublin, Napoleon Buonaparte was born in Corsica. Buonaparte, by the year 1804, had made himself Emperor of France, and by 1808 was master of continental Europe. Then he occupied Spain and Portugal, and made his brother King of Spain. The Spaniards could not cope with the French army and appealed to Britain for help. In 1809 Wellesley landed at Lisbon, and took command of the British and Spanish forces. He defeated the French at Douro and Talavera, took the stronghold Ciudad Rodrigo and Badajoz from the French, defeated them at Salamanca and Vittoria, and finally drove them out of the Peninsula altogether.

Napoleon was forced to abdicate, and went to Elba as prisoner in 1814.

In 1815 Napoleon escaped from Elba to his old guards, and entered Paris as master of the country.

The British, Belgian, Dutch, and Hanoverian troops, under Wellington, and the Prussians, under Blucher, assembled in Belgium. June 18th, 1815, a battle was fought

on the field of Waterloo, and the French army was utterly ruined.

Napoleon tried to escape to America, but was captured and sent as a life prisoner to St. Helena, where he died in 1821.

This victory virtually ended Wellington's military career. Honours were showered on him from all quarters.

The remainder of his life was devoted to statesmanship. As a statesman, he held a lower place than as a warrior. He could calculate perfectly the power of an armed battalion, but not the power of an armed opinion. His soldiers had perfect confidence in him as a warrior, but the people did not trust him so implicitly as a statesman. As soldier and as statesman, his courage and integrity were beyond question. Tennyson says of him—

"Remember all
He spoke among you, and the man who spoke;
Who never sold the truth to serve the hour,
Nor paltered with Eternal God for power;
Who let the turbid streams of rumour flow
Thro' either babbling world of high and low;
Whose life was work, whose language rife
With rugged maxims hewn from life;
Who never spoke against a foe;
Whose eighty winters freeze with one rebuke
All great self-seekers trampling on the right:
Truth-teller was our England's Alfred named;
Truth-lover was our English Duke;
Whatever record leap to light
He never shall be shamed."

BENJAMIN FRANKLIN

It is just one hundred years since Benjamin Franklin made his name and mark in America. Although only the son of a poor tallow-chandler, yet by his perseverance, courage, and self-knowledge he rose to be an honour and help to his country. Being apprenticed to his brother, who was a printer, he had access to many books, and at thirteen years of age began to write for the press. His name is associated in many ways for the good and advancement of his fellows.

He set on foot the first public library in Philadelphia.

He started the first fire insurance company.

He raised subscriptions for a public academy.

He proposed a plan for the union of American provinces.

He discovered the identity of electricity and lightning.

America sent him to England to represent her at a controversy, and afterwards to France, and in both countries his sterling worth was fully recognized. One of his last acts was to sign a paper for the abolition of slavery.

He was most orderly in the management of his time and used to keep a time table, to which he adhered most strictly. He rose every morning at four, and retired at 10 p.m. When he woke he asked himself, "What good shall I do this day?" In the evening, "What good have I done this day?"

SIR GALAHAD

Sir Galahad at the outset of his career obtained the shield which could "only be hung round the neck of the worthiest knight in the world." His life was one of constant battling with the evil forces of the world. He was able to draw the sword from the sheath which Sir Bors and Sir Percivale failed to do. It was girt about his waist by a strange gentlewoman, and she told him that the arm of the knight who wielded it should never grow weary, and that he should always have joy in his heart. Sir Galahad was able to do many acts. He cured King Pelles, and afterwards an old cripple. He did not desire the life of this world, and was told that he should "find the life of the

soul." After the vision of the Holy Grail, the story says he was borne by angels into heaven. He said of himself—

"My strength is as the strength of ten,
Because my heart is pure."

Harmony between mind and soul made this knight pure in heart, and of him could be said—

"Blessed are the pure in heart, for they shall see God."

HYPATIA

Hypatia was a great teacher who lived in Alexandria about fifteen hundred years ago. She was the daughter of Theon, a great mathematician. She studied in Athens and learnt the philosophy of Plato, which she practised and taught afterwards. At that time the Christian religion was the religion of the Roman Empire; but as the Romans were only nominal Christians, they persecuted all those who did not call themselves by the same name.

Cyril, the Bishop of Alexandria, was jealous of the influence of Hypatia over the people, and especially that she had the friendship of Orestes, the governor. Cyril instigated some fanatic monks to attack her; they had already destroyed all the art treasures and Greek learning they could lay their hands upon. She was murdered while driving to one of her lectures, and was dragged by these monks and the rabble to a Christian church, where she was torn limb from limb.

SIR HENRY IRVING

The greatest actor of modern times attained his fame by his steady perseverance. Bram Stoker says that although Irving saw the great possibilities of the "Merchant of Venice" as a great spectacular play, he would not undertake it until he had seen the Jew in his own land, and in his own dress. He persevered and persevered to gain the likeness to the real Jew in his acting. Before he produced "Faust," he travelled all the way to Nuremberg to see for himself what would be the most suitable and picturesque setting for the play. He did nothing in slipshod manner. He persevered to make every detail perfect.

JOAN OF ARC

Edward III had claimed the crown of France through his mother, the daughter of the French king. As the French did not acknowledge his right, he began a war with France which lasted a hundred years.

In 1346 a terrible blow was inflicted on the French at the battle of Creçy. They rose and struggled on, until in 1356 they went down under another crushing defeat at Poictiers. The war went on, and in 1415 France was again laid prostrate at the battle of Agincourt. France was wrecked, devastated. Deliverance was now to come from a simple peasant maiden, Joan of Arc, who was born at the village of Domremy. She had never learned to read or write, but spent her time in spinning or minding her father's flock. As she worked, voices within her bade her be diligent in work and prayer, for she was to do a great work. When she was seventeen, the voices told her that her mission was to save France from the English and set the Dauphin on the throne. At first the Dauphin treated her request that she might lead his army as madness, but at last he yielded to her wish. She set out to Orleans, which the English were then besieging.

When the English saw her at the front of the French army they thought she was a witch and were terrified. She made her way into Orleans, and, once in the town, fought so stubbornly that the English were forced to withdraw. The whole city was ablaze with bonfires, and the streets rang with the cry "Welcome to the Maid of Orleans!" She then begged the Dauphin to go to Rheims to be crowned. He feared for his safety, for the English held all the strongholds which lay between him and Rheims. Joan set to work and succeeded in taking these. Then the Dauphin went to Rheims and was crowned. All through the campaign Joan had obeyed the voices within her, and at every step had been victorious. Now they bade her go home, for her mission was accomplished. She begged permission of the King, but he would not let her go; she was too useful to him.

Then success deserted her. She fell into the hands of the French Duke of Burgundy, who was fighting against the King, and was sold by him to the English. They

made her undergo a long trial; and though they could find no fault in her, they condemned her to death as a heretic and witch. Charles—King as she had made him—allowed her, the saviour of France, to be hunted to death without making an effort to save her; and on the 30th of May, 1431, she was burned to death in the market-place of Rouen.

SIR LAUNFAL

The story of Sir Launfal was written by James Russell Lowell. On a perfect day in June, Sir Launfal remembered a vow he had made to find the Holy Grail. He bade his servant get ready his golden spurs and richest mail, and said he would never sleep in a bed until he had begun his search. He slept on rushes and dreamt that he set forth to seek the Holy Grail. As he went along, he saw a leper who moaned and begged. Sir Launfal loathed him and thought he was the only blot on that lovely summer morning. He threw the poor wretch a piece of gold. The leper did not touch the gold, and said he would rather have a crust or a blessing from a poor man, than gold given so unlovingly. Then his dream changed. It was winter and Sir Launfal, who had grown old, returned to his castle to find preparations were being made for Christmas festivities, and another was in his place. He turned and wandered to a desert. His clothes were thin and old, and he had only a crust of bread. Again he saw a leper, who begged an alms. Sir Launfal pitied the leper, and shared with him his crust, and broke the ice of the river that he might give him a drink. Then there was a change in the leper; he stood before him glorified, and said—

"Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for me but now;

. . . . .

The Holy Supper is kept, indeed,
In whatso we share with another's need."

Then Sir Launfal awoke, and said he had no need to go away in search of the Holy Grail, he could find it in his own castle.

LEONARDO DA VINCI

This great artist, mechanician, and inventor lived in the fifteenth century, that wonderful period made memorable by the lives of Joan of Arc and Christopher Columbus.

Leonardo had such a high ideal of the mission and person of Christ, that he longed to impress upon the world this divine conception through his painting. He painted "The Last Supper," but was twelve years before he could satisfy himself with the face of the Christ.

Michael Angelo and Raphael learnt much from him; but while they gained honours and the world's applause, he died almost unknown. He has been called the Forerunner, because many things that he started were finished and perfected by others, who got the credit. He was full of "ideas."

Although his ideals were high and his talents great, yet nothing he did seemed perfected. Even his great picture showed signs of damp in his lifetime, and his equestrian statue was destroyed by the mob. He nearly invented a flying machine, but a servant was killed in trying it. One picture though remains in all its beauty—"Monna Lisa."

LINCOLN

The famous President of America was born in 1809. He acquired arithmetic during the winter evenings after a hard day's work. He mastered grammar during odd moments, while he was keeping a small shop, and he studied law when following the business of a surveyor. He put into practice the maxim "A change of occupation is rest." He never missed an opportunity of improving himself. No wonder he became one of the greatest of presidents. And he always had time to give to others when they needed him. He mapped out his time and made the most use of his opportunities. He was a true patriot and worked hard for the welfare of his country. He issued the proclamations freeing all slaves of the Union, after freeing the slaves in the rebel states. It was his great force of character that kept the country at this

troublous time free from foreign complications. It is said that his second inaugural address as President is one of the greatest speeches the world has ever heard.

In a speech made after he became Ambassador to America, Mr. Bryce quotes the story of him that "on one occasion early in his career, Lincoln went to a public meeting, not in the least intending to speak; but presently, being called for by the audience, rose in obedience to the call and delivered a long address, so ardent and thrilling, that the reporters dropped their pencils and, absorbed in watching him, forgot to take down what he said. At the dedication of a soldiers' burial ground at Gettysburg, he said a few plain words which did not seem to have an extraordinary effect on his hearers, but sank into the heart and conscience of America and Europe."

He was shot by an actor at the age of sixty-five years.

SIR THOMAS MORE

Sir Thomas More was a brilliant writer and orator, a distinguished statesman and judge.

He was born at the end of the fifteenth century, and left school when he was fifteen years of age. He was first a page in the house of the Archbishop of Canterbury, who predicted a great future for him. His wit and conversational powers were even then beyond the ordinary. He studied law at Oxford, and afterwards became a member of Parliament, and was knighted. Henry VIII thought most highly of him and gave him many honours. But although he was a great celebrity in public life, it was in the family circle that he shone the most. He educated his daughters most highly, and they were his great friends. It was against his desire that he became Lord Chancellor, for it would take him more away from home.

When the King married Anne Boleyn, More would not take the oath of allegiance to the King as Head of the Church, and was tried for treason and executed.

A beautiful story of the home life of Sir Thomas More has been written by Miss Manning, which I am sure would interest all boys and girls who love history and good reading.

SIR ISAAC NEWTON

Isaac Newton was born on Christmas Day, 1642, at the village of Woolsthorpe in Lincolnshire.

In his early years he was not at all a bright scholar, and showed no signs of any future greatness.

He was fond of using tools and making models—amongst them a clock, a windmill, and sundial.

When he grew up, he made many wonderful discoveries. He found out the nature of light and the force of gravitation. Then the wonders of the heavenly bodies attracted him, and he spent night after night studying them through his telescope. Then came a great trouble.

When Newton had been at work for nearly twenty years studying the theory of light, his little dog Diamond upset a candle on his valuable papers and destroyed them all. Instead of punishing the dog severely, as most men would have done, he simply said, "Oh, Diamond, thou little knowest the mischief thou hast done!"

We could have no more fitting illustration for our Thought "Self-control," than Sir Isaac Newton.

ROBERT OWEN

Robert Owen, the pioneer of the Co-operative Movement, was born in 1771 in a little Welsh village. His parents were poor, but very highly respected.

At school he was very clever, even brilliant, and at home he was particularly good-humoured and obliging.

Between the ages of nine and nineteen he was engaged in retail shops in London, Lincoln, and Manchester. At nineteen he began as a manufacturer for himself, and at twenty-eight, finding business not good, he went as a manager to New Lanark. Here, as in Lancashire, he found the factory hands and the workers generally in a very wretched state of poverty and crime—poor wages and dear food made them dishonest and unable to lift themselves out of this living death. Robert Owen determined to alter the lives of these working people, or rather to make them help themselves and each other to alter the

existent state of things. He taught them the necessity of cleanliness, and also how to co-operate in the purchase of articles of food at wholesale prices and afterwards to sell these purchases to each other without the cost of the "middleman."

Thus he established the rudiments of the co-operative system, and he urged the workers in other large centres of factory life to do the same, and, as a result of his efforts, the Rochdale pioneers opened the first co-operative stores in 1844.

Owen opened schools for his people, and was one of the first teachers to get pupils to practise self-discipline. He died in 1858 at Newtown, his birthplace.

PERSEUS

Perseus was the son of Danæ and the god Zeus. He was saved, like Moses and Jesus, from death when a baby, and brought up carefully by his mother. The ruler of the island, wishing to get rid of him, sent him in quest of the head of Medusa. Although Perseus knew why he was sent on this errand, yet he had such confidence in himself that undismayed he set out, for he knew also that as long as he worked on nature's lines, all would go well. As he foresaw, he was befriended, for the nature nymphs gave him the helmet which made him invisible, the winged sandals which bore their wearer through the sky, and the wallet. Hermes added his own curved sword, and Athena a shield of polished brass. Thus armed and protected, he was able to bring the head of Medusa to the cruel King. It was while returning with this head that he saved the maiden Andromeda from the dragon. He married her and brought her to his mother and then returned the helmet, sword, wallet, and sandals to Hermes, and the Gorgon's head and shield to Athena.

THE STORY OF PIPPA

(TAKEN FROM THE POEM "PIPPA PASSES," BY R. BROWNING)

Pippa was a poor little Italian girl, who had to work very hard as a silk winder in one of the silk mills at Asolo. She was always bright and happy, because she put joy into her work.

New Year's Day was the only holiday she had in the whole year, so Pippa resolved to go for a long walk and have a happy time. First she went up the hillside and entered a beautiful garden and stood before a large house where some rich people lived.

They had everything money could buy, but had no joy in their lives, because they had done wrong. The ragged, barefooted girl heard them talking, and saw by their faces they were miserable. Now Pippa was a very sweet singer and sang beautiful words that she had never learnt from a book. The voice within told her the words to sing. Seeing the unhappy look on the faces of the man and woman, Pippa felt she must sing. Her sweet song went to the man's heart, and he knew how wicked he had been and resolved to be a better man. During the day everywhere Pippa went, her sweet singing made people know the difference between good and bad.

When Pippa's holiday was over and she was going to bed, the following verse came into her mind :—

"All service ranks the same with God ;
His presence fills our earth ;
Each only as God wills, can work."

Pippa knew that the verse meant that she was only a poor little silk winder, but that if she did her work well and put joy into it, then her work would be divine.

ROBERT OF SICILY

Robert of Sicily is a character in one of Longfellow's poems. The poem opens with King Robert in church. He is attending vespers in all the pomp and magnificence of his kingly office. As he listens to the prayers, one passage, which is constantly repeated in Latin, catches his ears, and he asks for a translation of it. It is—"He has put down the mighty from their seat, and has exalted them of low degree."

King Robert sneers and remarks that "no power can push him from the throne," and then he falls asleep. On awaking, a great change has taken place for him. The church is in darkness, and instead of his costly robes, he is now only half clothed in rags. He makes an effort to get out, and at last manages to arouse the sexton, who thinks the King is either a drunkard or a beggar.

Reaching the castle, he finds the change is there also, for another king, his counterpart, rules in his place, who laughs when Robert addresses him as an impostor and who orders him to be taken and dressed as a jester, which is to be his future position.

The poem continues the account of all the hardships which accompany poor Robert's downfall, especially as in his position as jester he forms part of the new King's retinue on his way to Rome to keep Easter.

On Easter Sunday, the jester awakes with a new feeling within him—that of the Christ, of goodwill to all men, and, kneeling on his chamber floor, he realizes the meaning of all that has happened.

The King and his followers, with the jester, whose heart is now full of humility and love, return to Palermo, and there the angel, who has usurped the throne for the time, tells King Robert that as he has now learnt the lesson of goodwill, he is once more to assume his former office as King, which he does, prepared to rule his people with none of his former pride and arrogance.

JOHN RUSKIN

John Ruskin was born in that famous year 1819, when so many of our great people were born; among them, Queen Victoria. His mother made him "take pains" with everything he did, from his early childhood. She forced him to learn long chapters from the Bible by heart as well as to read through every syllable of it aloud. It was very hard and trying, but Ruskin said it made him "patient, accurate, and resolute." He was a great teacher and writer, and in all he did he showed the result of his early training. He took twenty years to write *Modern Painters*, a book in five volumes, which he wrote because he felt and knew he had a message to deliver. He wrote some of it in Italy, and he says in speaking of his work afterwards that it was "Serious, enthusiastic worship, and wonder, and work: up at six, homeward the moment the sun went down." He, like other good teachers, had self-reverence, for he says: "God is not in the earthquake, nor in the fire, but in the 'Still Small Voice.'" He founded the St. George's Guild, and the laws of the guild are all taught in the thoughts we take in school. Every boy should read at least the first part of *Sesame and Lilies*, and the girls the second part.

COURTESY

PHILEMON AND BAUCIS

A long time ago an old man and his wife, Philemon and Baucis, sat at their cottage door, enjoying the sunset and the quiet cool evening before bedtime.

They were very poor and had to work very hard for a living. But they were contented and happy.

Suddenly they heard the shouts of children and barking of dogs, which seemed to come nearer and nearer.

They both expressed their sorrow at the rudeness of the village children, especially towards strangers.

The noise came nearer, and two strangers came to their gate. The old couple greeted them kindly, and, bidding them welcome, offered them food—apologizing for the small quantity.

The pitcher containing the milk seemed miraculous, for it supplied as much as they required.

The old couple even gave up their bed to the strangers, out of their kindness of heart.

When morning came, Philemon went a little way with the strangers, and saw to his surprise a great lake, where the village had been, and a fine mansion in place of his humble cottage.

Philemon and Baucis lived there, doing all they could to help others.

One day they could not be found; but in front of the mansion were two large trees, an oak and a linden, with boughs entwined.

As they waved to and fro they seemed to say, "I am Baucis." "I am Philemon." "Welcome, welcome, stranger."

So ended the lives of the kind old couple.

This is only a fairy tale, but what lessons in "Courtesy" can be learnt from it!

SOCRATES

Socrates, a great Greek philosopher and teacher, was born near Athens in 469 B.C. Though ugly in appearance, he must have had a beautiful nature, for he was greatly beloved by the youth of Athens, whom he instructed in the great truth he taught, "Man, know thyself." His method of teaching, which was by drawing from them, by questions, facts about themselves, which they had not realized they knew before, set them to find out more about themselves. Amongst his pupils were Plato, Alcibiades, and Xenophon, all great men in their own particular sphere. Socrates served as a soldier for some time; but afterwards settled down in Athens, where he continued teaching in the market-places and gardens all those who cared to join his school.

In 399 B.C., he was charged with not believing in the gods of Athens, Apollo, Jupiter, etc., and also with leading the young men to think as he thought, was found guilty and put to death, much mourned by his many pupils and friends.

Plato has written much about Socrates, and given a full description of the hours preceding his death and the memorable talks he had with his pupils. People who have studied his teachings say that he taught the same truths as Shelley, Wordsworth, and Browning; but because he was not teaching in the same way, and the very same things as the paid teachers, he was misunderstood.

THEOCRITE

Theocrite was a poor workman. He worked very hard in a dingy cell, and only earned a very little. Yet he was always happy. He sang over his work and praised God the whole day. Near Easter Theocrite thinks of the Pope, praising God in the grand cathedral at Rome, and wishes he could be there to praise in that "great way."

God grants Theocrite his wish. His place in the cell is taken by the angel Gabriel, and Theocrite becomes the Pope. He wears the grand robes, hears the beautiful organ, but thinks so much of his position that he forgets to praise God as he used. He, perhaps, repeats words of praise with the beautiful choir, but they are not from his heart.

One day he hears an angel speaking to him, telling him how disappointed he is. He was doing more work for God while joyfully singing over his daily work in the cell; but now God "missed that little human praise." The praise of the organ and choir were not involuntary and from the heart.

SIR WALTER RALEIGH

Sir Walter Raleigh was a great courtier and traveller, who lived in the reign of Queen Elizabeth. He was trained as a soldier, and spent much of his time in France. As a soldier he was noted for his bravery and courteousness. He found much favour at Queen Elizabeth's Court. The influence of his refined nature was very great, and his graces and accomplishments pleased the Queen. Once meeting the Queen near a marshy spot, and seeing her hesitating to proceed, Raleigh instantly spread his rich cloak on the ground for a footcloth for Her Majesty—an act of politeness which Elizabeth never forgot. His politeness was innate, and a result of his fine thoughts and character.

G. F. WATTS, R.A.

G. F. Watts, R.A., was one of the greatest artists of our day. He never painted just for profit, but always with a purpose. He took as his motto, "The utmost for the highest," and in all his works this thought influenced him. He had self-reverence; he listened to the "Still Small Voice," and it was because he followed its guidance that he was able to paint pictures, not only beautiful, but with a deep meaning. Another way of expressing self-reverence might be "The utmost for the highest." Some of his best-known pictures are—

"Hope."
"Love and Death."
"The Slumber of the Ages."
"Diana and Endymion."
"Sir Galahad."

He was a very great portrait painter, and was able in his pictures to show the character of his sitters. Many of his pictures he left as a gift to the nation.

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